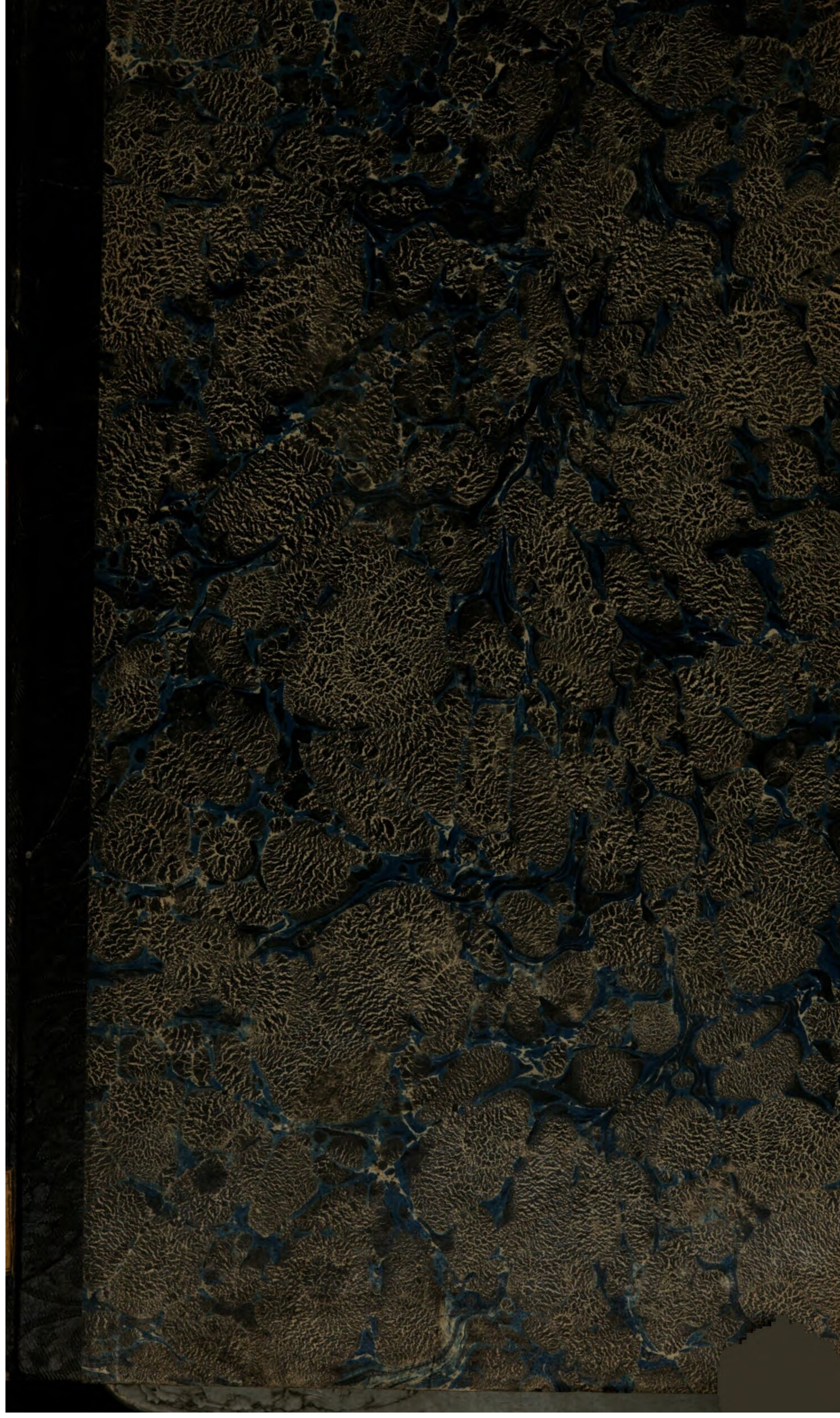


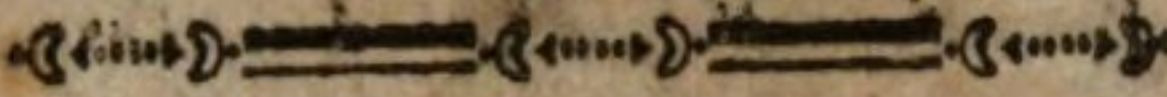


Polem. 2150 2

Plowden



Bayerische
Staatsbibliothek
München



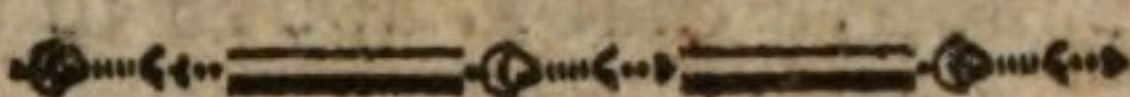
R E M A R K S

ON THE

W R I T I N G S

OF THE

REV. JOSEPH BERINGTON.



PRICE TWO SHILLINGS AND SIX PENCE.

E R R A T A.

- Page 6 line 13 εθα read εΦα.
 7 23 spread r. spread.
 8 27 where r. when.
 25 20 controversial r. controvertistical.
 26 2 8 r. 10.
 Ibid. 8 represent r. represents.
 71 6 *Quid sibi vult seminiverbius iste?* read
 Quid vult seminibervius hic dicere?
 75 26 humiliating r. humbling.
 78 2 above that r. above to that.

REMARKS
ON THE
WRITINGS

OF THE
REV. JOSEPH BERINGTON,

ADDRESSED TO THE
Catholic Clergy of England,

BY THE
Rev. Charles Plowden.

*In fugillationem doctorum ecclesiæ magnis effert laudibus philosophos: ad-
inventiones illorum & suas novitates catholicorum patrum doctrinæ præfert
et fidei: et cum omnes fugiant a facie ejus, me omnium minimum expetit
ad singulare certamen*

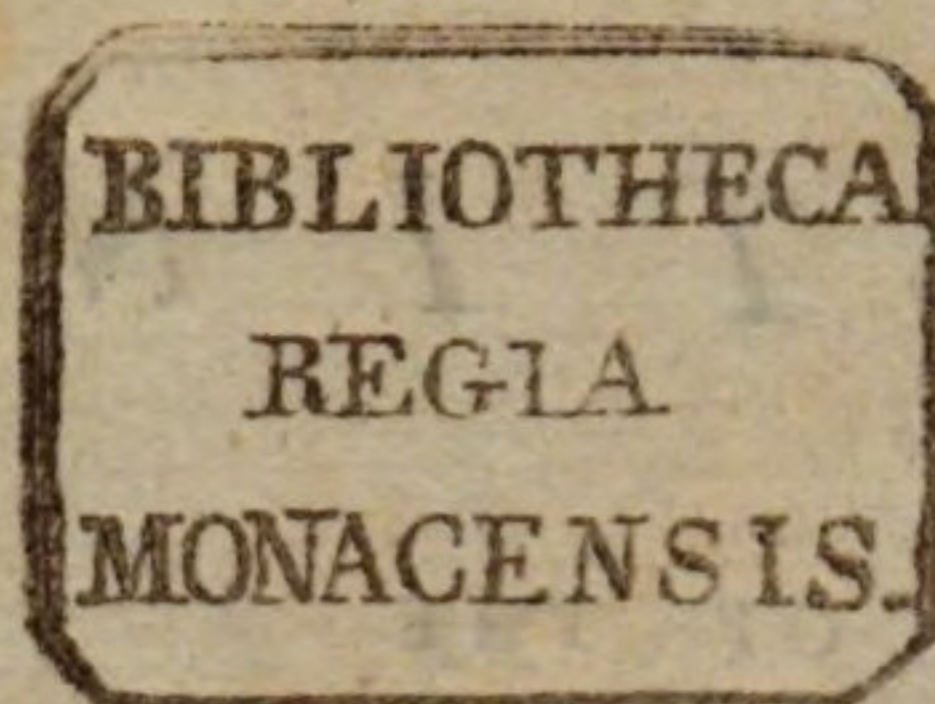
S. Bernard in ep. ad Papam Innocent. de error. P. Abailardi.

L O N D O N:

Printed by J. P. COGHLAN, No. 37. Duke-Street,
Grosvenor-Square: And sold by Messrs. J. DE-
BRET opposite Burlington-House, Piccadilly; BOOKER
Bond-Street; KEATING, Warwick-Street; LEWIS,
Russet-Street; and ROBINSONS, Pater-noster Row,

M DCC XCII.

R E M A R K S



W R K

W R K

JOSEPHUS

JOSEPHUS

JOSEPHUS

JOSEPHUS

JOSEPHUS

JOSEPHUS

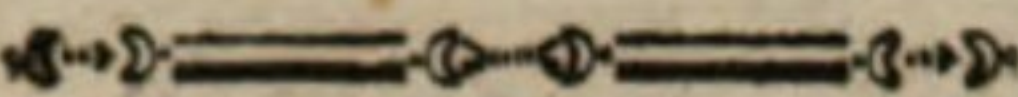
JOSEPHUS

JOSEPHUS

JOSEPHUS

JOSEPHUS

JOSEPHUS



INTRODUCTION.

IN offering these Remarks to the reverend gentlemen of the Roman catholic clergy, it is proper to give some account of their origin, and of the occasion, which now calls them into light. It is well remembered, that on June 9, 1791, the R. Joseph Berington, supported by twelve gentlemen of our clergy, pledged himself in a public meeting to oppose our senior prelate, on a point of ecclesiastical government, in which he had judged it necessary to exert his spiritual authority. Soon after, I took an opportunity to blame the indiscretion of this unprovoked hostility;
I ex-

I exposed the weakness of the grounds on which it rested, and unfortunately the mentioned gentlemen conceived themselves sorely injured by the censure. Forgetting that public conduct is always liable to public animadversion, they pronounced the reasonings advanced against them to be scandalous; and as if nobody else could do any mischief, they were pleased to turn general blame into personal reproof, and to assume entirely to themselves the censure, which I had levelled against a few nameless innovators of our religion and discipline, from whom however they were carefully discriminated. Their public conduct on June 9, 1791, was the object of my censure, and though I lamented their misfortune in being misled by the unsound principles of a few, I was far from giving them the importance of ringleaders or advisers of the mischiefs, which, I conceived, those few men had occasioned. I was astonished that

that they would assume it, and I could attribute their conduct only to misapprehension of plain language; I did not impute it to the consciousness of self-conviction. They demanded a reparation of an imaginary injury, they demanded it in their *collective capacity*, and this circumstance rendered an answer impossible. They had indeed assumed this quality in the meeting of June 9, but I knew not how to respect it. I had been taught, that no determinate number of clergymen can constitute a body, unless they are acknowledged in that capacity by their bishop, and are governed by a superior duly appointed and authorized. With such a superior I would willingly have corresponded, but I could not hold intercourse with clergymen, who ascribed to themselves a collective capacity, which did not belong to them. To correspond with them *collectively*, would have been to countenance what to me appeared an

infringe-

infringement of discipline ; they were not a *body*, I could consider them only as a clerical club, and while such associations are unauthorised by bishops, there will be reason to dread the dangers, which may eventually result from them to the common interests of our religion.

Amidst the vociferations of this club, the shrieks of the R. Joseph Berington were the most piercing, harsh and dissonant. Long habituated to distinction, he even here arrogated to himself the pre-eminence of blame, and with all the foreness of authorship, he fancied his own works malignantly alluded to, he felt his opinions questioned, his doctrines arraigned, he discovered in my publication assertions that were never asserted, meanings that were never meant. His expostulations were left unanswered. They had however the effect to excite my curiosity. At that period I was almost equally unacquainted

ed

ed with Mr. Berington's person and writings; for excepting two tracts, which I had once hastily perused at their first appearance many years ago, I had never read a page in any of his works. I resolved to allot some winter evenings to the perusal of some of his writings, which I could borrow in my neighbourhood, and the following Remarks are the result of my reading:

They would have remained in my desk, if a late address of Mr. Berington and his confederates, inviting the clergy to *resist* their senior bishop, had not suggested the idea of spreading them. The virtuous and learned gentlemen, to whom this address is directed, want not my remarks, to form their judgment on its intrinsic merit. I mean not to instruct them; but then I consider, that it is important to understand the character and principles of a man, who would engage us in a deed of the utmost magnitude, and probably many of

b

my

my clerical brethren are this day as ignorant of the doctrines and principles of the Reverend Joseph Berington, as I was four months ago. Contempt of lawful authority is the great evil of the times; we have long been accustomed to consider that of bishops as essential to our religion, and when we are seriously invited to *resist* it with fashionable appeals and protestations, we must naturally desire every possible information to assist us in judging of the case. The principles and avowed doctrines of the Reverend Joseph Berington are here presented to the catholic clergy, as a term of comparison, by which they may form their judgment on the important measure recommended in the Staffordshire address; and it is conceived, that it cannot be adopted, without admitting at least some of those principles in all their latitude. I have not been able to find all the writings of Mr. Berington; but the few which I have borrowed,

borrowed,

borrowed, are so pregnant with matter, so descriptive of the author, that they may be said to hold forth an original portrait, of which, his other works can be but copies. They might perhaps exhibit a few finishing traits, some additional glow of colouring; but they will be needless for whoever possesses the prominent features, which characterize the man, and these are strongly marked on the pages, which I am going to review. Affectation of singularity, fondness for novel opinions, contempt for the depositaries of spiritual authority, self-preference and disdain of his equals are the characteristics of Mr. Berington's writings, and they have betrayed him into endless errors on the subject of religion, which, of all others, allows the least scope to the roving of fancy. A writer of this cast cannot be deeply studied in theology, which ever tends to bridle the imagination, in proportion as it enlightens the

the

the understanding, and expands the heart. When known Mr. Berington will not make profelytes among clergymen, virtuous and intelligent as ours are; and surely nothing but the unsubstantial flash of supposed superiority could have dazzled a few of his nearest neighbours, who stand too close to the object, to be able to judge of its due proportions, or even to distinguish its shape and colours. My aim is, to remove it to a competent distance, where its natural shape may be more easily discerned, and compared with the genuine image of a catholic doctor, which each of those gentlemen may view, when he pleases, reflected from his own mind. Mr. Berington, says a late publication, *as a writer, has been long before the public, and to that public he has intrusted his reputation.* (Appeal to &c.) I envy him not any which his works can deserve, and as he has made the appeal to them, he will not deny me the

the

the liberty of delivering my opinion of them. The method, which I shall follow, is unexceptionable, being the very same, that he has adopted in the last mentioned work.

the liberty of delivering my opinion of
them. The method, which I shall fol-
low, is more expeditious, being the very
same, that has been adopted in the last
mentioned work.

REMARKS

ON THE

WRITINGS

OF THE

REV. JOSEPH BERINGTON.

The State and Behaviour of English Catholics from the Reformation to the Year 1780.--London, by R. Faulder, New Bond Street, 1780.

PAGE vi. of the preface.—I am no Papist, nor is my religion Popery. The one and the other have no proper existence, but in the misrepresentations of our adversaries: something of them may perhaps be found in the kingdoms of Italy, Spain and Portugal.—I mean not here to enquire into the legal or the vulgar acceptation of the words *Papist* and *Popery*, which Mr.

B

Berington

Berington would have done well to explain in this place. I only ask, how a thing can be found in Italy, Spain and Portugal, which has *no proper existence*? It might be proved, that there are many papists and much popery in those kingdoms.

P. 2, 3, 4.—These pages exhibit a strange confusion in accounting for the motives, which influenced the *Protestant association* in 1780. The author first allows their motives to have been *cogent and weighty*; presently after he finds it *rational to conclude, that they had no distinct object before them*: next he does not pretend to say what their views were: a few lines after he is much disposed to believe that it was the dread alone of popery (which has no proper existence) that instigated them. There is no information in all this, and it characterises the writer; but it is a trifle.

P. 14.—*Catholics are to be considered as a sect dissenting from the national church.* It is impossible that Catholics should ever consider themselves as *sectaries or dissenters* in religion. These words can describe those persons only, who break the unity of faith by dissenting from Catholics. With reason did the English Catholics reject one of these denominations, when it was proposed to them in 1789. I do
not

not say that it was then suggested by Mr. Ber-
rington, but it may have been copied from this
passage.

P. 38.—*They* (the Catholics, who refused
the oath of James I.) *were disturbed with diffi-*
culties, which at this day make no impression.
This assertion is unfounded. It is also inju-
rious to our ancestors, and to us, who still feel
the force of the reasons which actuated them.
How could Mr. Berington in 1780 undertake
to answer for the sentiments of all his brethren
on this momentous point? The years 1790
and 1791 may have undeceived him. With
what assurance does he (*ibid.*) judge of the du-
ties of the sovereign pontiff, and pronounce
his interference in the business of that oath
inopportune! He complains that this interfe-
rence *frustrated a scheme, the success of which,*
delicacy of conscience alone had at first obstructed.
(p. 34.) It would have been a scandal, if the
Pope's conscience had been less delicate, than
that of the British Catholics; and is it not
scandalous in a priest to revile a Pope and
the body of our Catholic ancestors, for having
acted, in a weighty concern, on the happy
principle of delicacy of conscience? He im-
putes a worse motive to the Pope, but it is a
calumny, which he does not even attempt to

prove. The Pope was not then struggling for *supposed prerogative*, he was fulfilling his strictest duty of guarding his flock from error.

P. 43.—*I am not ashamed to say, that the government which is best inclined to give us protection, has the only right to demand our allegiance. I am ashamed to copy such a sentence. The versatility of allegiance, which Mr. Berington's principle supposes, is perfectly inconsistent with our Catholic maxims of subordination to civil power. The settled and acknowledged government of our country has always a right to demand our allegiance, and we are conscientiously bound to yield it, though we should know, that a Pretender, by establishing a new government, would give us more efficacious protection. In vain would foreign enemies or pretenders hold out flattering prospects to us. As long as we remain attached to our genuine principles, we shall equally disregard their promises and Mr. Berington's new doctrine on the obligations of civil allegiance. It is remarkable, that he addressed it to his brethren, only two years after they had pledged their fidelity to the present government by a solemn oath, and in a season of public danger, while the combined fleets of Spain and France were hovering on our coasts and threatening an invasion.*

P. 46,

P. 46, 47.—What an unsatisfactory account Mr. Berington here gives of the negotiations for relieving Catholics in the reign of Charles II. ! He represents the gentry as indifferent about the lives of their priests, and the priests as equally careless about the removal of the penal laws, because they afforded them a chance of martyrdom. Is this writing history ? He imputes the ferment which prevailed against Catholics, and afterwards burst forth in Oates's plot, to the *imprudence of some Catholics and the insolence of others*, (p. 47.) Other writers have assigned very different causes for this event. It is at least *imprudent*, if it be not *insolent*, in Mr. Berington, to alledge these two, without bringing forward a single fact to prove them.

P. 51.—*But this design, (of King Charles to relieve Catholics) from the perverse opposition of some weak heads of the party, vanished as soon as it was discovered. Moderate men in their conferences with the king, often complained of the folly and vanity of some of their friends, and more particularly of the presumption of the Jesuits. Who were these weak men ? What opposition did they make ? In what did the perverseness of it consist ? What were their deeds which shewed folly and vanity ? What*
acts

acts of presumption did the Jesuits commit? Who were these Jesuits? Till these questions are answered, I will not believe a writer who *presumes* to tell me upon his own credit, without proof, that a few *perverse, weak, foolish, vain* and *presumptuous* men could at once defeat a great project of a monarch, planned for the relief of a large body of his subjects, and cause it to *vanish*, as soon as it was known. What an historian is Mr. Berington! P. 52. contains another string of harsh imputations against these men, unsupported even by the shadow of a proof. *αὐτοὶ ἔθεον.*

P. 57.—*These connexions with France were of the most fatal tendency, and the royal brothers, with all their ministers, deserved to lose their heads.* In p. 55, Mr. Berington had blamed the Duke of York for being *far too open in declaring his religious sentiments*. I would rather give him credit for his candour, and conclude, that he was too honest a man to venture upon practical hypocrisy. But why is the Duke of York here condemned to the block, when the king his brother alone made the treaty with France? Catholics were wrongfully accused in Charles' reign, of a design to murder their sovereign; but no English Catholic, either in that reign, or in any other period, till 1780, ever

ever broached such dangerous doctrine, as is here delivered by a priest. In our happy constitution the king can do no wrong, and the forming of political connexions with foreign powers, is an undoubted part of his prerogative. For this does Mr. Berington condemn the king, the heir to the throne, and all the ministry to be beheaded. We have already seen his principle of allegiance; but what idea shall we here form of his respect for royal authority? His frequent fallies against the Pope do not equal this. Though I had slightly perused the *State and Behaviour of English Catholics* eleven years ago, I declare that I had not noticed or had utterly forgotten this passage, when, during last summer, I wrote, "that the worst of Republicans are innovating priests."

P. 60.—*Coleman*, (secretary to the Duke of York) was a weak and bigoted man, who wished to give a spread to his religion, but that only by procuring a free toleration for Catholics. Is a wish to spread catholic religion a mark of weakness and bigotry? Is it decent in a catholic priest to say so? Mr. Berington has publicly professed his wish to procure free toleration for Catholics, as much as Mr. Coleman. Mr. Berington is neither weak nor bigoted, and
of

of course does not wish to give a spread to his religion. What then is his motive to wish for free toleration? Toleration is a pretty word in the mouth of modern authors, and the French National Assembly has explained the true meaning of it. It consists in encouraging all sects and the negation of all sects, and in depressing the old catholic christian stock. The endeavours of James II. to procure *toleration and liberty of conscience* for his catholic subjects, are taxed with *folly* by Mr. Berington, (p. 72); and (p. 73) he asserts, that James' dispensing with the laws against Catholics, broke asunder that sacred compact, by which the people are bound to their sovereign. Mr. Berington had yet to learn, that the power of dispensing occasionally with the laws, had been practised by our sovereigns in every age, and therefore probably constituted a part of the prerogative, till the new settlement was made at the Revolution. It was then withdrawn from the prerogative. Mr. Berington's account of James II.'s reign proves that, when catholic religion is concerned, his zeal for unbounded toleration can admit a partial check. From his spite against this unfortunate prince he strains out a general maxim, and informs us (*ibid.*) that, *where kings violate the laws, (it matters not under what pretence)*

pretence) they become tyrants. I wish the author of this sentence were not a priest. Do subjects then, by violating the laws, become rebels? Fie Mr. Berington, such language is grating to our ears, habituated to the softer accents of our bishops and instructors, "Harrow not a thought injurious to thy prince, for the king can do no wrong." *In cogitatione tua regi non detrahas.* Eccles. x. 20.

P. 90.—In speaking of the project set on foot for the relief of Catholics in the reign of George I. Mr. Berington says, *there was a narrowness in the minds of Catholics, laity as well as clergy, which little less than miraculous powers could have enlarged.* The arrogance of this assertion is perfectly congenial to our author's mind, which the expected miracle has so wonderfully expanded. As his enlarged mind undoubtedly contains the history of that transaction, why would he not submit to inform his *narrow-minded* brethren, of the proposals which the negociators made, and of the reasons for which they were rejected? All that he vouchsafes to tell them, is, that *the Committee of Catholics disagreed, the affair sunk, and was no more heard of.* Is this enough for the present generation, on which he owns (*ibid.*) that *these miraculous powers have begun to operate?* One

of the brightest miracles of this age, is a marked reluctance to submit to authority, even when grounded on miracles. How then can we implicitly believe the word, even of Mr. Berington, ungarnished by proofs either from reason or from fact? There was however, it seems, one miraculous man in that age, Dr. Strickland, (*ibid.*) but not Moses himself with all his miracles could subdue the stupid obstinacy of Pharaoh and his Egyptians. Whatever the proposals were, our *narrow-minded* bishops, peers, priests and gentry, in George I.'s reign, certainly refused them, as dangerous to catholic tenets, partial in their nature, and apt to create divisions. From that inauspicious day a cessation of *miracles* ensued, no more prophets were sent to enlighten us till the year 1780. What a blaze of light has illuminated us since that date!

P. 97.—*The bigotry and narrow fancies of former days seemed melted down into extensive philanthropy, and a mild indulgence even to the errors of our fellow-creatures. The light begins to dawn: Mr. Berington is a man of science, and he here presents us with the chymical composition of philanthropy. It consists of melted bigotry, mixed with narrow fancies, also in a state of fusion, and its effect is, to engender*

gender indulgence to error. The quantity of bigotry and narrow fancies which has been melted down since the year 1780, must leave but few ingredients, to make philanthropy for the next generation. Even at present, a few ancient men, of yet unmelted bigotry, give it as their opinion, that in spite of the pretensions of our *men of miracles*, real philanthropy is already become very rare. Mr. Berington has not enough of it to shew any *indulgence to the errors of his fellow-creatures*, who lived under George I. and we shall soon see how much he can spare for the mistakes of his brethren, who live under George III.

P. 101.—Mr. Berington thinks the oath of 1778 *sufficiently humiliating*, probably to cure us of that *imprudence, insolence, presumption and narrowness of mind*, which defeated every other project for our relief in the days of Charles II. and George I. Why then would Mr. Berington add to our humiliation, by approving and recommending the oath of the year 1790, which would have robbed us even of our name, and have *humiliated* us into dissenters?

P. 119.—*The Pope indeed has riches: but it is not usual with the See of Rome to bestow her earthly commodities; she receives, but does not give.* The Pope at present enjoys a very li-

mitted and still decreasing revenue. The eleemosynary expenditure of the court of Rome however has not been much retrenched. The holy See at this day expends large annual sums in charitable and religious uses, in the four quarters of the globe. When Popes were richer, their bounties were greater. In the last century Alexander VII. gratuitously furnished large subsidies to the Venetians in their Turkish war. I have read, that Gregory XIII. spent above twelve hundred thousand golden crowns, chiefly in religious establishments. From the benefactions of the two Popes here mentioned, is derived the foundation, on which Mr. Berington was gratuitously educated at Douay. *Filios enutrivit—ipsi spreverunt me.* I beg pardon for citing the words in the plural; for among the many English priests, who owe their education to the bounty of the holy See, Mr. Berington stands forth a single instance of unprovoked ingratitude.

P. 140.—In this page Mr. Berington blames the catholic church *for having often denied the external practice of religion to sectaries.* If this be a crime, it ought to be laid to the account of the civil, rather than of the ecclesiastical power. But one remark is here obvious

obvious. Among the various religions, which divide mankind, the catholic church is the only one which pronounces herself exclusively possessed of divine truth. She is therefore at least consistent, if she denies to sectaries the external practice of their religions. Hence, in catholic countries, this liberty has been seldom granted, and, as far as the church is concerned, it probably will not be promiscuously allowed, unless where external motives of justice, order, or public peace may intervene. In other religions, where no claim to infallibility is advanced, a refusal of general toleration must appear inconsistent, unless when reasons of state authorise and recommend exceptions. In catholic principles Christ could make but one church-establishment. Mr. Berington places the churches established by different sectaries, on the same level with the catholic church of Christ, and he most intolerantly blames them all alike for intolerance. He continually returns to this subject, but he never distinguishes between civil toleration of dissenters in religion, and an indiscriminate permission to profess and teach all kinds of error. His doctrine equalises all modes of religion, and levels all distinctions. It is in fact

fact Latitudinarianism. *Magnam sibi videtur assumpsisse religionem, quia nullam respuit falsitatem.* S. Leo. We shall meet again on this topic, and in reasoning upon it, I shall endeavour to keep in view the great principle of catholic unity, which Mr. Berington seems to have forgotten, or perhaps never to have understood.

P. 148.—What idea has Mr. Berington of the indivisible unity of faith, who thinks that the catholic church is *divided only by a very thin partition* from the protestant church of England? Alas, in how few articles do they agree! While Protestants reject but a single article, however trifling Mr. Berington may think it, they cannot possibly coalesce with the catholic church. Mr. Berington may prosecute the scheme of Dupin, and he will give us additional proofs, that in religious principles, he is not more sound than that author. He affects to think that all the difference between us arises from *interest, party and prejudice*, and these mischiefs he attributes to controvertists, whose labours he here and p. 162 insolently contemns, and afterwards (p. 172) foolishly commends. In p. 171 and 172 it is allowed, that our priests were *very able and well informed; . . . true religion has*
many

many obligations to their laborious efforts They were well skilled in the arts of controversy. This commendation is given to the ancient priests of Douay and the other seminaries, because to deny their merit would have been madness, and the distance of two centuries removes them out of the reach of a direct comparison with Mr. Berington himself. But their modern successors, who have pursued the same line of study, must be depressed, to make room for his own idol. They are *narrow-minded, ill-educated, stocked with theological lumber, unfashioned and prejudiced, rough and unsociable, ignorant and self-sufficient.* (P. 162 et alib. passim.) Our gentry, and the laity in general, are (p. 129) *destitute of education and deficient in native talents; their total inattention to improvement is an insurmountable bar to the acquisition of great accomplishments; they travel abroad like their portmanteaus, that is, they travel to kiss the Pope's slipper, and to visit our Lady at Loretto; (ibid.) they are indolent, timid, men of little views; they are proud, ignorant and imperious; (p. 163) they are poor, dissipated, and disunited; they are, throughout the book, equally fools and beggars. In the whole catholic community, there is but a single character*

rafter adorned with every natural and acquired accomplishment, it riles to view in every page, and who shall refuse the all-perfect Mr. Berington the philanthropic right of debasing his brethren, when his own glory thereby beams forth the more conspicuous, to the immortal honour of the whole community?—Who is this Ismaelite, that reviles the sons of the household? *Manus ejus contra omnes*; I must not add, *et manus omnium contra illum*. However despicable English Catholics may be, in comparifon with Mr. Berington, let him at least allow them the merit of moderation and forbearance. Four thousand fons have sunk upon these insults, and they have not been yet refented. *Adversus fratrem tuum loquebaris, et adversus filium matris tue ponebas scandalum; hæc fecisti et tacui*. Pf. 49. In a more improved fociety, Mr. Berington would be less brilliant. It may be hoped, that this confideration will withhold him from bursting through *the thin partition*, which yet confines him within the catholic pale.

P. 149.—In what instances have catholic divines ignorantly confounded the inventions of fallible men with the unerring declarations of heaven, and thereby imposed on their catholic brethren?

thren? Innovators may have done this, but Mr. Berington asserts it of catholic divines. If they had done it, they would not have deserved the name. The catholic creed has in all times been understood by divines of the catholic church. Mr. Berington has to shew, that they have imposed upon the public by persuading them, that private *fallible opinions* were *unerring declarations of heaven*, that is, he must prove, that catholic divines have led the church into error. Where are his proofs? He supposes that his rejection of these opinions of divines would provoke the Pope to *deny him the name of Papist*, (p. 150) and the supposition only proves, that he can insult the Pope without provocation. He has also supposed (p. 131) that *insensibility to the impressions of religion* will make a man's conscience *sincere* in his researches after a new one. Mr. Berington is as unlucky in suppositions, as he is in assertions.

P. 153.—The account of the Pope's power in this and the next page is extracted from the condemned doctrines of Richer and Febronius. These two innovators make the papal power merely ministerial, dependent on the rest of the church, as distinct from the Pope
D himself.

himself. Mr. Berington moreover assimilates it to the British government, in which there is much talk of prerogative and liberties. The spiritual power of the Pope is nothing of all this. In catholic principles, it is derived directly from Jesus Christ, and is not to be controuled by men. The church is nothing without its head, and all general canons, which the Pope is bound to observe, exist by the Pope's consent. Can Mr. Berington's assertion be consistent with catholic faith, when he says, that *each pastor, bishop, metropolitan and patriarch, is possessed of a proper and essential jurisdiction, wholly uncontroulable by and independent of the See of Rome?* He dares even to add, that *this order was divinely established by Christ.* As this bold assertion is the first principle of all Mr. Berington's theology on the subject of spiritual power, and moreover seems to be the source, from whence other scandalous doctrines have been more recently derived, I mean to reserve it for the peculiar cognizance and decision of Mr. Berington's bishop, who *is possessed of a proper and essential jurisdiction* to qualify it as it deserves. Mean time I will believe with Catholics, that, by the divine appointment of
Christ

Christ, there is no *proper and essential jurisdiction* in the church, which is not *properly and essentially* subordinate to that of the Pope, and actually derived from him.

P. 164.—That catholic priest must surely undervalue the divine gift of faith, who thinks that the church *is not benefited by an increase of numbers*. Our Redeemer prayed, that we might all become one. Mr. Berington thinks *we are already too many, because we suffer*. (Ibid.) S. Paul said that sufferings would distinguish them, who live piously in Christ. Mr. Berington thinks we are too numerous, because *we are lost to the service of our country*. (Ibid.) The apostles drew as many as they could to the service of Christ, though they knew that their country would reject their services, and even drive them from civil society. *Absque synagogis facient vos . . . ejicient vos . . . eritis odio omnibus . . . persequentur de civitate in civitatem*. Perhaps these ancient maxims and notions may be among the abuses (p. 154) which it is our duty, by the most effectual means, to reform. Lovely philanthropy! As Mr. Berington is possessed of a *proper and essential jurisdiction independent of and wholly uncontrollable by the See of Rome*, he may defy the

the Pope and his papists to stop him in his career of reformation.

P. 167.—Mr. Berington is ever offended at the appearance of religious zeal. He takes care to inform us, that the zeal of the Jesuits, *though often productive of great good, was sometimes productive of great evil.* He says, the *Jesuits fell unpitied.* It is not so. The compassion of the virtuous in every country, and above all, the consolation which they received from almost every bishop in the catholic church, soothed their afflictions and taught them to bear them. The contempt, with which Mr. Berington treats his fellow-collegians and his mother house, (p. 173 et alibi) may be conceived by those, who know the workings of disappointed passion, and have heard, that Mr. Berington was *advised* to relinquish the chair, which he, for the first time since its establishment, had profaned with dangerous novelties. But what malice could prompt him to revile the unoffending Benedictin and Franciscan Religious? His intended affront to the former is in fact a compliment, by representing them as fit for nothing, but to sing the praises of God. His insinuation against the latter is odiously illiberal

beral and false, when he intimates that these respectable Religious obtained the earthly substance of families, by vain promises of a place in paradise, which they pretended to have at their disposal. Does that man respect the spiritual powers of missionaries, who turns them to mockery, by allotting them to women? (p. 182.) The flippancy of this passage bares the light heart of the writer.

REMARKS

REMARKS

ON

Reflections addressed to the Rev. John Hawkins, by the Rev. Joseph Berington.—Birmingham, 1785.

PAGE vii. of Pref.—If any one should imagine that Mr. Berington has assumed more favourable notions of his catholic brethren since 1780, he will be here undeceived. Mr. Berington assures him in November 1785, *that he has often reconsidered his short view of the State and Behaviour of the English Catholics, even in detail, and has seen reason to be satisfied with the statement of facts contained in it.* When I read this decisive confirmation of the work, which I have reviewed, I thought it quite needless to search for a second edition of it, which, I have been told, was published with some alterations in the interval between the two mentioned years. The Catholics then in 1785 continued to be
narrow-

narrow-minded, proud, ill-educated, imperious and dissipated; and yet in this page they are suddenly adorned with virtues of the most amiable nature; they are honest, liberal, generous and humane. Either they change their character like Proteus, or Mr. Berington gives them imaginary virtues, merely for the pleasure of contradicting himself within the short space of nine lines.

P. 2.—*The country (of controversy) was almost impracticable, and many of its roads were nearly choked up with rubbish.* We have been told (*State and Behav. p. 171.*) that the controvertists whom Mr. Berington here boasts to have read, were well skilled in their art. Does this character belong to men, who *choke up the way with rubbish?* Whence arises Mr. Berington's spiteful contempt of catholic controvertists? He has acknowledged (*ibid.*) that *true religion has many obligations to their laborious efforts,* and in this page he owns, that the reading of their works (so full of rubbish) *has confirmed him in his first principles.* Turn over the leaf, and you will learn, that Mr. Berington *is no friend to controversial writing (to which true religion has so many obligations) that it is not calculated to do good, and much evil it has produced.* (P. 4.)

What

What can this evil be, but the services which it has done to true religion, and the confirming of Mr. Berington in his old principles? That the latter is to be reckoned among the mischiefs of controversy, we shall have a plain proof in p. 56 and 57; where he will express his *indignation* at these books of controversy, for not easing him of the load of *catholic belief*, which weighs rather heavy on his mind, and for not allowing him to range uncontrouled in the freer field, from which, as we have seen, only a thin partition divides him. With indignation he throws the book aside, because, instead of setting him at liberty by some happy discovery, it obliges him to believe what the church proposes, and these proposed doctrines weigh heavy on his reluctant mind. (Ibid.)

At the period when the general spirit of enquiry had begun to call into life those mental powers, which for whole centuries, had slept in lazy indolence, our English priests, we are told, eagerly engaged in disputes of religion. (State and Behav. p. 172.) And why, in the whole circle of sciences, should religion alone be excluded from the labours of the learned? Those at least, whose minds and hearts religion eases, conceive it to be the most interesting of all sciences. Those, on whom it hangs as a
dead

dead weight, and who pant for the liberty of *ranging in freer fields*, have always endeavoured to fuly its purity. Hence the former have, in all ages, refuted the false principles and erroneous reasonings of the latter; and their works, by one fet of christians are thought to contain the chain of catholic traditions, by another fet they are thought to be *choked with rubbish*. The earliest of these controvertistical writers, whom I find upon record, are St. Paul and St. John, the regular fucceffion of them has never failed, and the present race of controvertists are oppofing the accumulated knowledge of eighteen centuries againft the Gallic innovators and their humble followers in this country, who are aiming to break down *thin partitions*, and to *range in freer fields*. Mr. Berington, though a declared foe to controversial antiquarians in religion, feels fore when fufpected of favouring philosophical innovators. *Vere et tu ex illis es, nam et loquela tua manifestum te facit.*

P. 7:—Benevolence and philanthropy, though pretty words, are, in fact, but little adapted to the heart of man; he does not exist fuch as the philofopher, in his wild mufings, represents him.

E

Then

Then why that honeyed description of sweet philanthropy (*see above, p. 8.*) unless to trill upon the ear and to give sound for sense? Our old unmelted bigots will in the end be right, in denying the existence of philanthropy among the modern illumined doctors. They will readily agree, that *man is not such as the philosopher in his wild musings represent him*, especially if that philosopher be Mr. Berington: but they will sooner write books of controversy against Mr. Berington, than surrender to him the virtue of *benevolence*, which they believe to be perfectly adapted to the human heart. They think so, because they enjoy the peace of Christ, and this was brought from heaven for men of benevolence and good will, — *hominibus bonæ voluntatis*.

P. 8.—*I cannot say, whether it would be better that this discipline (of clerical celibacy) were repealed: perhaps it might: but as long as it subsists, so long is it the duty of each individual in her community to submit to it. Such are the laws of all establishments. Mr. Berington always thinks and writes as he feels, and this, he tells us, is not his fault, because the regulating of his nerves is not at his own option. (Pref. to State and Behav. p. iv. and Reflect. p. 100.) It may be so. But*
then

then why should the laws of any church-establishment controul him or his nerves, when he has written so many *nervous* passages, to prove church-establishments to be an abuse, and contrary to the very spirit of christianity? In 1780 Mr. Berington thought it, I mean, felt it *a very fortunate circumstance in the discipline of the catholic church, that priests are forbidden to marry.* (*State and Behav. p. 166.*) because English priests in general are poor. The same cause might with equal reason exclude the lower ranks of laymen from the benefit of the seventh sacrament. At that period, Mr. Berington's nerves vibrated to feelings of compassion for poor priests; here they are tremblingly doubtful of the expediency of the celibatary laws, but what a flutter will they be in, when Heloisa shall rise to view! A pity, that the framers of the old canons were not instructed in the modern system of nerves! When will Mr. Berington's nerves enable him to decide the doubtful point, whether the law of clerical celibacy ought or ought not to be repealed? Why does he keep his disciples in anxious expectation?

P. 12.—Mr. Berington professes to believe Mr. Wharton (the Worcester apostate) *sincere in the motives which settled his decision to leave the catholic church*, though he sees reasons to refuse him the credit which he claims on this very score. (*ibid.*) Those who are acquainted with Mr. Wharton's conduct in Europe and America, may easily account for his conversion on the modern system of nerves; and Mr. Berington forbids us, (p. 7.) *in every process of reasoning, to introduce more than one cause, if this one will account for the effect in question.* Mr. Wharton wrote as he thought, and he thought as he felt.

P. 15.—*People read, not so much for instruction, as for amusement; if then you mean to instruct, take care, &c.* This is advice addressed to the R. Mr. Pilling. Long before Mr. Berington undertook to instruct that learned gentleman, by whom he had been sometimes foiled in argument, in the art of writing controversy, it was well known, that people read more for amusement, than for instruction; but it was not universally known, that Mr. Berington could confirm that deep truth, by two verses from an Italian poet: *Lusinghier Parnasso* are pretty sounds, and one must know Italian to cite them.

P. 17.—*Mr. Carroll, a learned, a judicious, a candid and a respectable clergyman, &c.* When great geniuses deliver their own schemes and views of improvement, it is not unusual for them to propose them under a borrowed name, or to ascribe them to some known character which may add weight and dignity to them. Thus we have a multitude of harangues in Livy, Hume, &c. by heroes who never spoke, and here Mr. Berington's ideas of church-reformation are presented to us under the name of Bishop Carroll. Those who conversed with this prelate in England in 1790, discovered in him the qualities which are here ascribed to him, and they therefore know that America is not more widely distant from England, than his ideas of ecclesiastical government and clerical subordination are from Mr. Berington's *wild musings* on this subject. Bishop Carroll is exerting his endeavours to place the American catholic church on the footing of other modern catholic churches, and in the mean time he exerts with prudence and vigour the episcopal power of suspending and interdicting a few of his clerical subjects, who have carried with them from Europe a tincture of modern innovation. These men
are

are not yet sufficiently enlightened to deny his power to suspend and interdict priests.

P. 22.—*I declare there is not a single article of my creed which I have not examined with that free discussion which philosophy has taught me to adopt. . . . You must allow me at least to be a rational catholic. I am not the only one. It is folly to imagine that we have not, amongst us, men of as strong sense, as are any where to be found; and can it be supposed, that the religion of such men is that mass of absurdities, &c. The evidence of religion does not depend upon the mental abilities of its professors. What rules of free discussion has philosophy taught to Mr. Berington, which his narrow-minded, ill-educated brethren do not possess? They certainly were not philosophers in 1780. They were then deficient in native talents; and the want of education and still more their total inattention to improvement was an insurmountable bar to the acquisition of accomplishments. (State and Behav. p. 129.) At the end of 1785 (see the progress of philosophy!) they have among them men of as strong sense, as are any where to be found. Glorious philosophy! It surmounts obstacles insurmountable, and of confirmed blockheads has turned at least some of our*
body.

body, besides Mr. Berington, into *rational catholics*.

P. 25.—*Heaven knows, . . . how thin that wall of separation is, which divides us from the church of England! yet neither of us, I fear, are acquainted with that temper of mind, upon which, as the most essential requisite, the whole business hinges.* Heaven knows the contrary, or heaven has strangely deceived us. If temper be the main hinge, surely the few *rational catholics of strong sense* must at least be acquainted with this essential requisite. Strange, that the rubbish of old narrow-minded controvertists should still block up the passage of the thin wall, which yet debars them from *ranging in freer fields*. Till philosophy shall have melted down more of our bigotry, we men of unimproved intellectuals must think, that the catholic church will never be in a *temper* to surrender a single article of her belief. And as the whole business, with us, hinges, not on temper, but on the immutability of our faith, we shall expect no coalition, till our dissenting brethren shall be in a temper to admit our whole creed, without the smallest concession on our side. Mr. Berington thinks the method of mutual concessions very obvious and easy

easy. He has already conceded more, than his own bishop or the catholic church will ratify.

P. 26.—*I am an enemy to church-establishments.* So is every modern philanthropist, who has not learned, or has forgotten the catholic catechism. Those who know it, remember that the first church-establishment was made by Christ and his apostles, and that it consists of the body of faith, which the pastors of the church must preach, and the laws of discipline, which they may enact, and have a divine right to enforce. The authority of the pastors is essential to this establishment, and as it is derived from Christ, all mankind are commanded to submit to it, nor can it be resisted, thwarted or destroyed without a crime. All civil power is bound to protect it, and to allow free energy to the authority which is essential to it. Where this authority has free room to act, there a church-establishment exists. Wealth, rank and precedence before the lords of the land are not essential to it. Mr. Berington must either relinquish his own principle of universal toleration, or allow us a church-establishment of this description, though he has taxed King James with folly, for attempting to procure it.

it. But he will still retain his enmity to establishments, distinguished by marks of particular or exclusive favour. Why so? Is it possible that a man can be seriously convinced of the divine origin and uttermost importance of his religion; is it possible that he should be soundly persuaded of the truth of even a philosophical opinion, and not wish to see it revered, adopted, countenanced and *established*? Shall a philosopher be applauded for his zeal to propagate an useful art, and Mr. Coleman be upbraided *as a bigot, for wishing to give a spread to his religion*? Shall the fairest daughter of heaven be denied the rights of denizen? Shall she be left a vagabond on the earth, whom God ordained to be *established in the city on the summit of the hill*, and from thence to enlighten the globe? Mr. Berington pronounces *a church-establishment unfavourable to the growth of truth*, and St. Paul shews us the pillar of truth rooted in its very centre. Which of these two doctors shall we follow? Not all the sheets of paper, on which Mr. Berington has spread out his *wild musings* on religion, will be ever able to cover this pillar.

P. 28.—*I go not out of my own country. Yet all these* (Church of England men, Presbyterians, Quakers, Anabaptists and other religionists)

gionists) profess to believe in revelation and have searched the scriptures. If out of condescension to their respective opinions, I reject as unscriptural what they reject; how much will be left for me to receive in the line of revealed truths? Little more than this, that there is a God: but this needed no revelation; for reason alone had taught it to Plato and to the ancient world. The English religionists then, according to Mr. Berington, have rejected every article of christian revelation, excepting the existence of God. This Mr. Berington thinks unnecessary. God, who revealed it, thought otherwise. Catholics maintain, that they have preserved all articles of christian revelation; they do not think one of them unnecessary, and they hold, that an obstinate refusal to believe any one of them duly proposed, is an effectual separation from the catholic church. Hence they are at a loss to understand, how they are divided only by a thin partition from all or any one of those sects, who have, at least jointly, rejected every article that God has revealed, except the unnecessary one of his existence. They also expect to be informed, how reason alone teaching the existence of God to Mr. Berington or Plato, can suffice for either of those gentlemen to receive it in the line of revealed

vealed truths. Our old controvertists, amidst other *rubbish*, teach us, that nothing can be received in the line of revealed truths, or believed with divine faith, unless it be revealed by God. In the light of revelation we christians know God; but few indeed were those, to whom reason dimmed with vice and philosophy, discovered this primary truth in the ancient world. Still fewer were those, who worshipped the God whom they knew. How many can Mr. Berington count of either sort?

P. 29.—An uncommissioned teacher of christian religion, who denies the divinity of our Redeemer and his atonement for the crimes of the world, is here dignified with the title of *wise*. I hope Mr. Berington means the wisdom, which is of this world, and does not envy us the possession of the precious folly of christian faith, which we conceive to be wisdom before God.

P. 31.—*What liberty of discussion, or, if you will, of DOUBTING, does any christian possess, that we have not?* I know not how the apostate, to whom the question is addressed, would answer it. I, as a catholic, can inform Mr. Berington, upon the credit of our old controvertists, that if he be of my religion, he has

no liberty or right whatever to doubt of a single article of it, and that, according to my catechism, doubt is inconsistent with that strength and firmness, which is essential to catholic faith.—*In fide, nihil dubitans.*

P. 32.—*So much has been said on the manner of Christ's presence in the eucharist, that it is not possible we can ever agree; hardly indeed is it possible we can understand one another.* The eucharist is an essential point of catholic faith, and, I presume, Mr. Berington will allow, that in the *concessions* which he advises us to make to Protestants, we cannot conveniently give it up. As the matter now stands, we have Mr. Berington's word for it, an agreement between us is *impossible*. What then are we to think of *the thin partition-wall*, and *heaven knows how thin it is?* Nay it is hardly possible that we should understand one another. I have sometimes found it hard to understand the language of my *dissenting* brethren on this point, because different persons, even of the same sect, have often given me different accounts. Our authentic language on this matter is spoken by the council of Trent. If Protestants wish to know it, I invite them to read the eleven canons of chap. 8. sess. 13; and though Mr. Berington asserts (p. 32.)
that

that they cannot *understand* them, yet Mr. Berington will assure them (p. 62.) that in these and in all other decrees of this council, *there is a science, a precision, a clearness, a classical elegance, in every period and expression that will charm them.* I believe there does not exist a catholic writer, who has said more on the subject of the eucharist, than what is delivered in these celebrated canons; and yet Mr. Berington informs us, that the reason why we can neither understand one another nor agree about it, is, because *so much has been already said.* If the council then has said too much, why does he say any thing more? at least, why does he not say something more to the purpose?

P. 35.—*I had not the most distant suspicion, that I could claim any privilege (in religion) which did not equally reach to the peasant that followed his plough.* Why then does Mr. Berington claim the privilege of *doubting* of matters of faith? Why does he assert *spiritual jurisdiction independent of, and uncontrollable by the head of the church?* Why does he advise us to make *concessions* in religion? No peasant, who has learned his catechism, would claim these privileges. He has convinced himself with Mr. Berington (p. 36.) that God
has

has given us an *unerring* church, and from that instant he knows, that not to acquiesce submissively in her doctrines, is folly. Mr. Berington too knows this; but because he is a philosopher and not a ploughman, he must *feel many things weigh heavy on his mind*, he must *wish for freer fields to range in*, he must *throw aside his books with indignation*, when they convince him, that he is obliged to believe what an *unerring church* proposes to him. (P. 57.) The happy clown feels none of these philosophical transports; he is satisfied with the liberty of the children of God, which Christ has acquired for him, and he pants not *to range in freer fields*, which, an *unerring church* tells him, are without her pale. What are Mr. Berington's *musings* on the inerrancy of this church?

P. 68.—*What very extraordinary co-operation is required, that men, habituated to the concerns of religion, should be able to declare, what doctrine they were taught, and what they then believe? . . . And this is the wondrous infallibility, about which reams of paper have been written, that would more than cover the whole surface of the globe!* It is not plain, whether Mr. Berington here uses the prophetic style of the apostle, who *thinks that the world would*
not

not contain the books that might be written, John xxi. 25. or whether he speaks with mathematical precision, from a comparative measurement of the surface of the globe, and of the volumes of old controvertists on infallibility, which he has actually read. Which ever be the case, it seems, these old gentlemen were woefully bewildered for want of a philosopher to explain the matter to them in a dozen lines. *All instruction*, says Mr. Berington, (p. 45) *is progressive; all was not to be given at once.* For ages had the church blundered on without any clear idea of her prerogative of infallibility; her fathers and doctors had been for centuries preparing materials to paper the earth,—but the enucleation of the difficulty was reserved to illustrate the close of the eighteenth age, when we are at length informed, that inerrancy in truths divine requires *no extraordinary co-operation* of the divine Spirit, for that men habituated to a trade can surely tell by the common powers of unaided nature, what they were taught, and what they actually know about their professional business. If clamorous divines should contend for *extraordinary co-operation*, from the consideration, that primitive traditions of religion and the very belief of the unity of God

God (which needs no revelation) degenerated into polytheism in the ancient world, even under the eyes of the patriarchs, who were *habituated to the concerns of religion*,—the answer is ready prepared. Mr. Berington is *no friend to controversy and dispute*; he expects *truth in its native simplicity, unattended by clamour and strife*; he will receive it only from *the mouth that instructs, and by instruction persuades*, (p. 5.) and of course this is the method in which he means to convey it. He is no friend to the scholastic method of discovering truth by syllogistic induction; he leaves this to the upholsterers of the globe, truth darts from him with *progressive irradiance*, and if his disciples are not *persuaded by the instruction* which he has vouchsafed them on the doctrine of infallibility, he will undoubtedly conclude, that *God has not given them that something called reason, which PERHAPS he has given to the elephant and the ox.* (P. 33.) As all instruction is progressive, perhaps the next illuminated doctor may inform us, that since this *wondrous infallibility* depends singly on memory, the solemn promise of it, recorded in the gospel, was just as needless, as was the revelation of God's existence, which being easily discoverable by

reason

reason alone, may perhaps one day be found out by the ox and the elephant. What an improvement will this be in the philosophical world! We shall not then want Lord Monboddo to teach Peter the Ouran Outang to talk Erse; perhaps even inferior apes may dictate lessons in divinity.

P. 69.—*The representative body (of the catholic church) are our prelates: the represented are the people: and at the head of this institution is the Pope, in whose hands resides the principal executive power. . . . He has indeed his prerogative, but we have our privileges, and are independent on him, excepting where it has pleased the community to surrender into his hands a limited superintendence. If this were a true account of the government of the church, we might imagine that the apostles, in settling it, had copied Blackstone's Commentaries on the Laws of England. As it is, it is a part of the wild musings of Edmond Richer, improved with a few constitutional terms by Mr. Berington. If Christ and the apostles had left the form of church-government and the powers of its chief governor undetermined, we might then perhaps talk of prerogative surrendered to him by the community, of privileges which they have reserved to themselves,*

and of *proper and essential jurisdiction* belonging to particular priests and pastors, independent on the sovereign pontiff. In the real catholic system, the sovereign pontiff has indeed his prerogative, but he holds it from Jesus Christ. Every thing in the church is subordinate to it, no privilege exists independent on him, no jurisdiction (Mr. Berington's excepted) is known, which does not emanate from his. His duty of superintendence is imposed on him by Christ, not surrendered to him by the community; the sheep and the shepherds alike are subject to him; the former are not represented as constituents, nor are the latter elected representatives; there is here no relation of deputies and constituents; the whole flock is 'governed by the supreme shepherd, and the several portions of it are again governed, with subordination to the supreme ruler, by inferior shepherds deputed by him, and from him is derived the quantity and extent of their jurisdiction. All this originates from heaven, not a mite of it is derived from the votes or deputation of the community, who not having received any commission to rule the church, cannot bestow any jurisdiction on their pastors. *Nemo dat quod non habet.*

P. 70.—*With princes he (the Pope) has no concern. Indeed? Princes then are neither sheep nor lambs. Would Mr. Berington have them to be goats? He could not mention the Pope, without discharging a back-shaft at the extravagant abuse of power of old pontiffs; but the time is come, he says, when the influence of Rome is returning to its proper channel; and when it shall be seen that his jurisdiction is benevolent and paternal that he is prudent, moderate, patient, meek and humble; then will the Bishop of Rome be respected, and on this respect will be founded an authority, &c. &c.* Catholics think, that the grounds on which the Pope's power rests, entitle it to respect, whatever be the private character of the man who holds it. They think moreover that the jurisdiction of the Pope has in every age appeared benevolent and paternal, and that, with a few exceptions, prudence, moderation, patience, meekness and humility have been virtues always attendant on St. Peter's chair. They are seated upon it at present in their brightest forms. Even Mr. Berington seems to own in this page, that there is a beginning of something good about the court of Rome, but it is not yet time to shew respect to it. This shall be given only when it shall be seen that

Popes possess virtues, and then at length they shall enjoy *an authority founded on that respect*. Thanks for the prophecy. But may it not be presumed, that philosophers will long remain dim-sighted to papal virtues; and, as they will therefore withhold *respect*, they will of course continue to deny papal authority? Hence they will persevere in depreciating the reigning pontiff, by exaggerating the trespasses of his remote predecessors, they will cavil on every exertion of spiritual jurisdiction used by him or his vicars, they will, above all, steadily assert and arrogate *a proper and essential jurisdiction wholly uncontrollable by, and independent of, the See of Rome*. Catholics, who believe the Pope's spiritual authority to be founded on something different from the *future respect* of philosophers, hope to be *tolerated*, if they shew some regard for it at present.

P. 71, 72, &c.—Mr. Berington acknowledges the existence of many religious practices, which he censures as *abuses and follies*, in some catholic countries, and he thinks, that *if Mr. Hawkins had seen as much of France as he has of Flanders, his invective would have been less intemperate*. If these two gentlemen would now make a progress through France,
they

they would probably both have cause to be satisfied with the improvements made by the philosophical rulers of that reformed church. These abuses are the *niching of mawmets in churches, the hanging of eyes, legs and arms round altars, the christening of bells, and the sprinkling of horses.* (P. 74.) He calls them *indignities*, he agrees with Mr. Hawkins *to laugh at them*, and he *laments, that a creature which is called rational, can deviate so strangely into folly, when he means to serve his Maker.* (P. 75.) Mr. Berington's joining in a laugh at religious practices with Mr. Hawkins, is no proof that they are *foolish or abusive.* They have both laughed at Monachism which Catholics still respect. What are these *niched mawmets* which disgrace creatures *called* rational, and thereby make Messieurs Berington and Hawkins merry? They are statues, (which architects generally place in niches,) and though they are not always executed with elegance and taste, yet with persons, who cannot procure others of more refined execution, they answer the purpose, for which the church allows statues to be *niched* in our places of public worship. Why must Catholics be stripped of *rationality*, (which *perhaps* belongs to oxen and elephants,) for hanging up arms and legs
in

in churches, when they believe that the use of those limbs has been restored to them by Almighty God? Is it rational to present tokens of gratitude to a surgeon, and irrational to offer them to the Giver of all good gifts? In the practices of the catholic church, God is ever held in view; all his gifts are sanctified by prayer; whatever is deputed to the service of public worship is specially hallowed by these benedictions; bread, water, wax, garments, fire, incense, and even bells are objects of these religious ceremonies; they are blessed by prayer, by crosses, and they are sprinkled with holy water; but where has Mr. Berington seen these things applied to horses? Why not to horses? If things inanimate may be blessed and *sprinkled*, why not horses, who *perhaps*, as well as oxen, have *that something which men call reason*, and which Mr. Berington so strangely misuses? Comparing this passage with p. 20. I presume these practices may be reckoned among the *cumbrous weight of ceremonies and unmeaning pageantry, which material conceptions have introduced into European practice, and which a proper sense of the dignity of religion will point out to Bishop Carroll as proper objects of reformation.* There is a timidity, a diffidence in Mr. Berington's language

language on this subject; his nerves seem to admonish him, that it is not yet time to speak out boldly what he wishes; his irresolution disgusts me, but for my comfort there is a science, a precision, a clearness, a classical elegance in the following canon of the council of Trent, which charms me. *Si quis dixerit receptos et approbatos ecclesiæ catholicæ ritus, in solemni sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse; anathema sit.* Sess. 7. De Sacram. in gen. can. 13.

P. 78.—The refusal of christian burial to Protestants, is, I confess, a cruel circumstance; it is come down from those barbarous ages, when the milder virtues of christianity were hardly felt. Which were these ages? Has any age of Christ's church been unprovided of these virtues? Was she influenced by barbarism when she forbade the prostitution of her sacred rites of burial to persons, who are aliens to her, who are not her children? Was the church to wait to the latter ages, to learn respect for the dead from the sons of Calvin, whose implacable zeal for reformation spared neither her temples nor her tombs? In spite
of

of Mr. Berington, I suspect that the church must have some reason for her conduct. Being essentially intolerant of error, (however Mr. Berington may be offended at her for it,) she cannot communicate in religion with aliens during their lives; why then should she commence communion with them after their death? These persons do not believe her dogmas of faith; some of them do not believe a future resurrection: many disbelieve a middle state of expiation, and many again mock at prayer for the dead, as much as Mr. Berington laughs at friarism and *sprinkling*. The church holds her solemn services to be sacred and venerable. That of funerals is principally relative to the future resurrection of the flesh and the intermediate state of temporal punishment. When the late venerable Archbishop of Paris was taxed with fanaticism in refusing burial to Voltaire, he wisely answered, that it would be a mockery of these two catholic tenets, to recite a solemn service grounded upon them, over the corpse of a man, who had spent his life in ridiculing and insulting them. The catholic church is consistent in her tenets and her practices. If Mr. Berington were equally so, he might surely reckon our funeral ceremonies among

among the cumbrous load of unmeaning pageantry which wants reformation, especially as sprinkling is one of them, and they are all very ancient, that is, were invented in those barbarous ages, when the mild virtues of christianity were hardly felt. Why then does he covet them for Protestants? If Mr. Berington should think proper to burst through *the thin partition*, the catholic church will not hinder him from burying his *mild virtues* in any *free field* that he may chuse: she will only refuse to do it for him.

P. 81.—*You cease to be a Roman Catholic, that is, you drop a few speculative opinions.* Is this the explanation of a theologian? The real presence, the supremacy of the Pope, the inerrancy of the church, purgatory, &c. are some of the tenets, which distinguish Catholics from English Protestants, and which Mr. Hawkins dropped upon his apostacy from the church of Rome. If these are *opinions*, then they may be false, and Mr. Berington has no right to blame him. Articles of faith are not opinions, they are certainties.

P. 82.—*The emperor, it is said, has no religion: it may be so: but if that indulgence of disposition, which I commend, be thought to prove it, it would be well for mankind if other princes had*

as little. My first remark, on reading this tract seven years ago, was, that it might easily unsettle the faith of weak Catholics, but that it would never convert a Protestant. Mr. Berington allows that the first would be an *unfriendly* action. (P. 76.) He has throughout his book displayed a marked contempt of the ministers, the authority and the practices of the catholic church, and he here plainly discovers his persuasion, that the want of all religion in princes would be a benefit to their subjects, provided they were indulgent and philanthropic as the late Joseph. This weak prince's *indulgence* was reserved for those, who concurred in his project of debasing catholic religion, and of robbing its ministers and professors of their authority and justest rights. Joseph II. and the Gallic assembly equally prove the definition of modern toleration, which has been stated above.—Mr. Berington is in the right to claim toleration. No man wants it so much. His person, his property and his philosophical *musings* will certainly always find it; yea and his theological mistakes have been twelve years dissembled, they might even yet pass unheeded amidst the crude mass of errors of the times, but it must not be allowed, that he should
 continue

continue to publish them as catholic truths. This is the only degree of *toleration*, which I refuse him.

P. 95.—*How unchristian is all intolerance!* What a fuss this Mr. Berington makes about toleration and intolerance; two words, which he has never explained. He every where advances the most unlimited claim to the former; and he most intolerantly imputes the latter to whoever has the hardiness to question the rectitude of his doctrines. Possibly some of my readers may have formed but indistinct ideas of these two things, and if I withhold my opinion of them, they may perhaps believe Mr. Berington, when he will call me the most intolerant of bigots.

The warmest advocates for *general toleration* admit, that it ought not to be allowed to persons or opinions, which endanger the well-being of society, the peace and tranquillity of subjects, or the just rights of their governors. The experience of ages has proved, that alterations in religion are generally the forerunners and pretexts of civil commotions; and on this evidence, most sovereigns who have found a single religion established in their states, have considered it as a primary duty to check the early rising and progress

of new sects; and from the Donatists to the present day, when severity has been used to suppress them, faction, not opinion, has commonly been the object of punishment. Political and civil toleration is more or less allowed to discordant sects, as governments think it convenient; and they who enjoy it, would well deserve to lose the indulgence, if they abused it to disturb the public order, by insulting the predominant religion, which is particularly supported and favoured by the public authority of the state. With kings and rulers of states, the interest of the community has generally been the measure of toleration and intolerance. If the ministers of public justice knew, that Mr. Berington, tolerated as a catholic, had publicly declared himself *an enemy to all church-establishments, that he is not ashamed to say, that the government which is best inclined to give us protection, HAS THE ONLY RIGHT to demand our allegiance; that a king of England deserved to lose his head, for having made political connexions with a foreign power; could they possibly tolerate the spreading of such doctrines without interruption?* When various sects are quietly settled, and they demean themselves peaceably towards the government of the state, in my conception it

it would be an injustice to debar them from practices of religion which are inoffensive to the general tranquillity; such toleration is, I believe, never refused, nor is there, probably, a single bishop in the church, who wishes it to be denied. Civil toleration in this sense is the wish of every rational man, and it is granted by every rational government; but there is another sort of toleration, which, for distinction, I call *ecclesiastical* or *theological*. It is the indiscriminate admission of all kinds of doctrine, and it is, in its own nature, perfectly inconsistent with the catholic scheme of faith.

Catholics make open profession of believing a faith, a doctrine, a religion revealed by God. What God has revealed, they say, is removed beyond their power, and when revelation is once ascertained, they think it a criminal absurdity, to set up a claim to liberty of opinion and freedom of choice. They hold that God has established one church, that he has appointed the pastors of this church to preserve the body of revealed truths unaltered and entire, and by all consequence, that the decisions of these pastors are final. They cannot conceive either that God requires no worship, or that he accepts all wor-
ship

ship with indifference. As Christ came to instruct mankind, he could not allow them a free choice between truth and error. He foretold indeed, that this doctrine, which preaches peace, would divide mankind; but still he exacted a preference for his doctrine; no other was true, and he proved it. As we believe that God has both fixed this doctrine by revelation, and has appointed judges to ascertain it, we think it a crime to refuse submission to their word. Whoever refuses it, must acknowledge that he has relinquished the catholic principle; he will be considered, and if he be a teacher, he will be denounced as suspected in faith, he will enjoy his civil right, he may even retain his errors unmolested, but the catholic church must reject him as one who is not of her fold. In other religions where the same authority is not acknowledged in the pastors, a greater latitude in the toleration of religious doctrines will probably be practised, because there no man assumes to himself a right to dogmatize, which, on his own principle, he does not equally recognize in others. But the catholic church acknowledging in her bishops an exclusive right to judge of doctrine without appeal, and disclaiming every idea of alteration in her faith,

faith, watches with a jealous eye the early beginnings of innovation; her bishops warn their flocks where there is but a danger of seduction, and their zeal is always most active, when the innovation arises from within their own pale, from the centre of their own sanctuary, and novel opinions are presented under the semblance of catholic truths. Rectitude of faith is essential to our religion, and our bishops can no more tolerate error in belief, than they can authorize immorality in action. Hence the catholic church is essentially *intolerant* of speculative or practical error in religion, she is silent when it is taught by persons who are aliens to her; but never will her bishops suppress the pastoral warning, when the faith of their flocks is exposed to the risk of alteration. Their zeal will be the more active when the doctrinal errors of innovators are blended with principles hostile to the government of their country; the credit of religion will then prompt them to take the lead of the guardians of the laws, whose ministry is equally interested to repress doctrines which may endanger the public tranquillity.

I have already made a long comment upon a short text; but as the matter is important,

portant, Mr. Berington must suffer me to *muſe* on a while. I know that the divine author of our religion might have re-united our minds in one faith, as he might alſo have compelled our wills to the obſervance of all his precepts. He has not done either of theſe things, becauſe ſuch a miracle was not conformable to the ſyſtem of his providence, to the free nature of man, or to the character of chriſtian faith, which muſt be meritorious and therefore free. But it does not follow from this, that we are allowed to prefer falſehood to truth, vice to virtue, or that obſtinacy in error, as well as moral turpitude, will not be puniſhed by the common Father. He has given all judgment to his Son, and this Son has pronounced, that he who ſhall not have believed his doctrines, ſhall be condemned. The inflicting of juſt vengeance on wilful incredulity in the next world is reſerved to the prerogative of the Son of God; and though the ſucceſſors of his apoſtles wiſh to preſerve all men from incurring it, yet guided by his example in the exerciſe of their miniſtry, they know that mental errors are not to be puniſhed by civil reſtraints, becauſe their divine maſter did not preach his goſpel with ſword and

and fire, or command them to bring back the erroneous by the terror of chastisement. They meditate his dreadful word, "that unbelievers" will be condemned," but they also imitate the charity with which he excused the unbelieving Jews and tenderly prayed for them on the cross.

All this is perfectly consistent with the most inflexible zeal to preserve the purity of faith in its primitive integrity, and if Mr. Berrington expects that the orthodox should be indifferent about doctrine, and equalize their own tenets with those of rival sects, he requires an impossibility. If he means that the orthodox ought not to molest their dissenting neighbours by turbulent and seditious conduct, it is a lesson which he may learn from his catholic brethren, not one of whom has, like himself, denounced *hostility against all ecclesiastical establishments, which the secular arm supports*, or has boasted *that he views with pleasure the attacks, which are levelled against that of his country*. He alone has counted *the grains of gunpowder, begun to be laid, which in proper season will explode and produce the desired effect*; he alone has appreciated *the skill and perseverance of the chief engineer*; (See an address to the Protestant Dissenters by the Rev. Jos.

Berington, pages 40. 41.) Other catholics are not in the secret of the miners, and they sincerely hope, that no man of the catholic name will ever enlist himself, as the Guy Vaux of the party. More tolerant than Mr. Berington, they quietly submit to the economy of public order, they would think it criminal to disturb it, and they do not repine to see a church-establishment favoured by the government which protects them, though their conscience forbids them to adhere to it, and they are excluded from a participation in its emoluments. Intolerant they certainly are, but **only of** theological error in their own communion; because this is essential to their religion, and indifference is not compatible with an interior conviction that their tenets are stamped with the mark of certainty. It is natural for man to attach importance even to his opinions, and in this view, intolerance is not more peculiar to religion, than to any other opinion or system that interests mankind. Mr. Berington thinks it impossible that men should ever agree in religion; (*Life of Abeillard, p. 157. & alibi,*) how can he expect that they should agree in indifference about religion? Convinced that I am in possession of true religion, I must naturally wish to extend it,

it, and to induce others, by persuasion and instruction to embrace it. If Mr. Berington may preach unlimited toleration of all religious doctrines, because he approves it, shall he refuse me the liberty of recommending a doctrine which I like better? If my theological intolerance be a crime, can his be a virtue? In fact there are not men more illiberally intolerant, than philosophers who preach unlimited toleration. Their toleration is, at first, indifference to every religion, and it soon ripens into hatred against all. *Toleration* in their language, is like *liberty* in the mouth of the seditious. Unjust like the ancient Romans, they demand freedom for themselves and slavery for all others. The present state of religion in France exemplifies these truths.

To conclude, what is the difference between Mr. Berington and other catholics on this point? When it is taken in the *ecclesiastical* and *theological* sense, he demands universal and unlimited toleration of every kind of doctrine; they can tolerate none that wants the sanction of their bishops. He calls *all* intolerance *unchristian*; they think intolerance of novelty essential to christianity. He seems

to ground his happiness on toleration of all error; they found theirs on purity of faith. In regard of *civil* toleration, he and they equally applaud it, and think it due to the peaceful professors of every known religion in the land; but he is a professed enemy to the *establishment* of any religion, true or false; they wish their own established throughout the world, because they believe it true. He denounces open hostility against the establishment of that, which the majority of his countrymen have preferred; they bow submission to the public will, in which they cannot concur, and will never harbour a thought or attempt a deed which may affect the tranquillity of the state which protects them. Let any man, who is not a philosopher, judge on which side reason lies.

REMARKS

ON THE

*History of the Lives of Abeillard and
Heloisa, with their genuine Letters,
by the Rev. Joseph Berrington.—
Birmingham, 1787.*

THE length of this performance renders it a difficult task to pursue the author through every page of a motley story, though almost each is tinged with the same errors, which I have remarked in the preceding works. The same fondness for innovation, the same unqualified claim for toleration of error, the same spite against the depositaries of spiritual authority, the same contempt for what the catholic church respects and venerates, are the principles which guide the author's pen, and he seems to display them with a fondness and zeal, which bespeak some personal interest. Philanthropy and liberality of sentiment persecuted

secuted by superstition and bigotry, form the fable of the tale, and Augustus is not more clearly marked in the character of Eneas, than Mr. Berington persecuted by unmelted bigots of the college, is shadowed in the adventures of the unfortunate Abeillard. No other interest could have engaged a man of talents to select for an historic theme the uninviting story of a vain, selfish and capricious priest; and as nobody besides Mr. Berington can feel this little interest tickling his heart, it is no wonder that so few copies have been sold, notwithstanding the old shop-trick of advertising a second edition, with a new frontispiece to the first. A few remarks upon this performance will answer my purpose of displaying Mr. Berington's genuine principles, and I hope I may spend my time better, than in studying the rest of his works.

P. 19. 20.—We are informed that *the city of Paris, the most enlightened in the universe, pays superstitious veneration to a shepherdess named St. Genevieve, which every traveller has witnessed, and every good man has lamented.* Mr. Berington ought to have told us, what superstitious practices are here used, and this would have been as much connected with his history,
as

as the two crusades and most other historical passages contained in it. I have been at St. Genevieve's, but I neither witnessed nor lamented any superstitious veneration practised there. I asked, why the shrine of the holy shepherdes attracted crowds of votaries, while the royal relics of the sovereign, St. Lewis, were but thinly attended. A reverend priest answered, "that, even in the order of sanctity, Almighty God seemed to give a marked preference to lowliness of station." Perhaps Mr. Berington will not admit me to be *a good man*, but will he refuse that title to the bishops and clergy of the metropolis of France, to the monarchs and magistrates of that kingdom, who, for ages, have venerated the shrine of their humble and faintly patroness? They thought it not superstition, because they were catholics; but the *good men*, who have now stripped them of their power, have cleared away all this *fatras*, and have transferred their veneration to the philosophic ashes of Voltaire and Rousseau. When Mr. Berington goes next to Paris, his *goodness* will find nothing to lament at St. Genevieve's.

P. 21.—*To pursue an object of ambition with unceasing ardour* is here made a characteristic of sanctity. This sarcasm is first levelled at a
private

private bishop, William de Champeaux, and is afterwards illustrated in the account given of the several popes, who governed the church in the eleventh century. Mr. Berington's general picture of them is disfigured by all the distorted features invented by modern enemies of the see of Rome. When he describes these popes, he seems to forget that their age was distinguished beyond others by an inundation of vices, and that as the greatness of the evil required, so the stubborn character of many of the offenders justified severity in correction. The aim of the Innocents, Urbans, Gregories and Adrians of this age was to re-establish justice and order throughout the church; the means which they employed, though sometimes improper, had been prepared, by what was then deemed the wisdom of antierior ages, and they did not rest merely on a *newly discovered collection of decrees*, to which, Mr. Berington tells us, *the weak criticism of the times gave great authority.* (p. 35.) The *newly discovered* decretals of Isidore Mercator had then existed above three hundred years, the principles of them had been admitted still longer, and though the defects, which modern criticism has detected in them, were then unperceived, yet *the weak criticism of the times*

times could discover that the decretals were produced long after the age of St. Leo, or St. Gregory, or other ancient pontiffs, in whose deeds and letters were found precedents for most of the acts of power which these decretals authorised. Why then does Mr. Berington so justly acknowledge that the object of the popes in the eleventh century was *to extend the benign influence of religion*, (p. 35.) and so unjustly represent them as grasping *at universal monarchy like Cæsar and Alexander*? Why does he ever give us caricatures instead of portraits? The antagonists of ancient Popes are every where pictured as pitiable objects, persecuted by *saintly popes, pursuing the object of their ambition with unceasing ardour*; little or nothing is said of the vices and violences of the men, who happily for the age, in which they finned, still dreaded spiritual punishments, when no others could reach them. In the present age, when the most disinterested exertions of spiritual authority are resisted with mockery and insult, it is fashionable to misrepresent the views of ancient bishops, because this tends to weaken the respect and submission, which the virtues of their suffering successors demand from whoever is a christian and has a heart. Mr. Berington

K

owns,

owns, I know not how, (p. 99.) that the popes of the eleventh century *were the first men of their age in abilities and moral virtues*, and yet his book is as much a declamation against their extravagancies, pride, ambition and tyranny, as it is an history of the life of Abeilard. Mr. Berington is a philosopher.

P. 39.—*It* (veneration for the instruments of our Saviour's passion) *may be called new*. Mr. Berington is a *learned scribe*, and like the householder he bringeth forth out of his treasure, *new things and old*, according as they can serve his purpose, which I suspect to be rather *new*. When modern popes and bishops are to be discredited, he shames them down with the *old* sins of the Urbans and Gregories, which were forgiven near a thousand long years ago. When *old* practices of piety are to be vilified, he opposes to them the *new musings* of French philosophers, nay he advances farther, and upon his own credit, he pronounces them *new*. In the page now before me, he applies this epithet in italics to christian respect and veneration for the instruments of our Saviour's passion, because he can trace it no higher than the era of Constantin and Helen. He charitably owns, that this *new* devotion was *founded on ideas of piety in past centuries*; but to preserve

preserve his brethren in the eighteenth from such dangerous *novelties*, he takes care to inform them, on the credit of an author, *who does not always reason justly*, (ibid) (I believe, Voltaire) that *no man left to the free impulse of humanity would imprint kisses on the instruments which have let out the life of his dearest friend*. If his author does not reason justly in this place, why does he copy his indevout imperinences? If Mr. Berington approves his reasoning, why does he permit the *inhuman* practice of imprinting kisses on the cross on Good-Friday, to be continued in his chapel at Oscott? As far as *humanity* is concerned, the modern emblem, or the original instrument can make but little difference; and if it be *inhuman* to kiss the crucifix, certainly it cannot be philanthropic to gaze at it, to kneel and to pray before it. These practices may even be called *new*; for though crucifixes have been often dug out of the tombs of the ancient martyrs, yet I believe there is no decisive evidence, that the christians exposed them in their places of worship, much earlier than the era of Constantin and Helen. Perhaps Mr. Berington in this passage was only dazzled with a *new* idea, and knew not how to resist the temptation of philosophizing,

even at the risk of being told by bigots, that *he does not always reason justly.*

P. 44.—In this page Pope Urban is said to have conceived the project of the first crusade *on the spot*, upon hearing the relation of Peter the hermit, though in the two foregoing pages we were informed, that this very Urban and his predecessor Gregory planned this expedition upon *rational motives* of deep-fighted policy, and that the crusades *were not dictated by that wild enthusiasm to which they are generally ascribed.* This Pope Urban was a mischievous man, and he lived in the same age with Abeillard. Hence he is accused (p. 46.) of introducing *into the discipline of the church the innovation of plenary indulgences, granted for one single work of piety, and of the many abuses which followed from it.* The discipline of *commutation* of the penitentiary canons had indeed been creeping in *for more than two centuries, whereby whole years of penance might be redeemed in a few days, and it is immediately added, that pilgrimages to Rome, to Compostella, and to Jerusalem, entered into this system of commutation.* In the next edition of Abeillard (which will be the third) Mr. Berrington will inform us, how in the eleventh century, when mail-coaches and post-horses
were

were not in use, a pilgrimage to Rome, Compostella, and Jerusalem could possibly be a *work of a few days*: he will also explain, how *the dreadful perils of war* in a long and tedious crusade, *superadded by Urban's new project to the meritorious exercise of a wandering life*, (p. 47.) could possibly constitute that *single work of piety, for which Urban discharged sinners from the punishment due to their crimes*. A crusade *superadded* to a pilgrimage, make, at the least, *two works of piety*, and if either of them was faithfully and patiently performed, it might have inferred a series of pious works, perhaps equivalent to all the rigour of the penitentiary canons. In expectation of this information, we will be satisfied to believe, that the church has a power of granting plenary indulgences, that the use of them is salutary to christians, that this power was used long before the days of Urban, and that in the distribution of these spiritual grants, which have been sometimes abused, the church is not abandoned by the Spirit of God.

P. 53.—In works of genius, episodes are contrived to illustrate the main subject, and critics expect that they should rise out of it. A man of Mr. Berington's genius is not to be fettered with common rules; but unless I tell
it,

it, my readers, who have not studied this favorite work, will never suspect, that the history of the crusades, among other things, forms an episode to the scholastic disputes and amours of Abeillard and Heloisa. This happy pair then are studying divinity at Paris, and we are scaling the walls of Jerusalem. As soon as our hardy Palladins have atchieved their conquest and all opposition has ceased, *they turn themselves to the holy sepulchre, says Mr. Berington, they sing anthems to their Saviour, they dissolve in tears, and bear the appearance of every soft and tender emotion, with sentiments of humiliation and contrition.* It is certainly very philosophical to call all this *superstition and enthusiasm*; (ibid.) but it is not quite so philosophical to instance it as *an inconsistency in human nature*, since it is very natural, that when men have attained a great object, they should indulge the feelings which it is calculated to produce. In the case before us, the crusaders' veneration for the holy sepulchre was, by Mr. Berington's concession, *founded in piety*, and what should piety produce, but *humiliation and contrition*, especially since the total defeat of their enemies had now rendered their swords useless? Could

not

ness is thought to be grounded on their Saviour's assurance, *unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* John iii. 5. If this partiality be vain, then vain is the declaration of him who has said, *my words are spirit and life.* If this pretension be vain, then vain is the profession of christianity; the Jew and the Gento, the Mahometan and the Infidel, whom Mr. Berington invites *to sit down by him in the sunshine of England,* (*State and Behav. p. 186, &c.*) may also take their seats by him in the regions of eternal happiness as well as in this region of transient felicity. They will be happy here, as soon as church-establishments are abolished. The misfortune is, there is one religion established in heaven, and it is not that of Jews, Gentoos, Mahometans or Philosophers.

P. 133.—*He that looks for heterodoxy, will be sure to find it.* He that looks for it in the Life of Abeillard, looks for trees in the forest. I have anxiously sought for orthodoxy in it, but the professors of it are throughout the objects of the author's aversion. He has less philanthropy for them, than for Jews, Gentoos, and Mahometans.

days, we are disposed to think that our Saviour did not depart sufficiently from the common maxims and ways of society. The days are indeed degenerate, if Christians can suppose, that their Redeemer departed at all from true maxims and ways of society, of which his example was the brightest illustration. But monastic founders, it seems, were not satisfied with the perfection of Jesus Christ. According to Mr. Berington, they fancied that there were paths, which would lead them nearer (than the paths of Jesus Christ) to the high perfection of angels, and these they resolved to tread. (Ibid.) If these men really preferred angels to the King of angels, then Mr. Berington is perfectly right in believing their motives grounded on misconceptions of duty. The study, and still more the practice, of their rules might however convince Mr. Berington, that Jesus Christ was the object of these men's imitation, and his evangelical lessons the rule which they followed. Perhaps Mr. Berington's account is grounded on misconceptions of their motives, object and practice.

P. 131.—*Those regions of happiness, to which some Christians, in too vain a partiality, pretend an exclusive right. The Christian's exclusive pretension to those regions of eternal happiness*

ness is thought to be grounded on their Saviour's assurance, *unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.* John iii. 5. If this partiality be vain, then vain is the declaration of him who has said, *my words are spirit and life.* If this pretension be vain, then vain is the profession of christianity; the Jew and the Gento, the Mahometan and the Infidel, whom Mr. Berington invites *to sit down by him in the sunshine of England,* (*State and Behav. p. 186, &c.*) may also take their seats by him in the regions of eternal happiness as well as in this region of transient felicity. They will be happy here, as soon as church-establishments are abolished. The misfortune is, there is one religion established in heaven, and it is not that of Jews, Gentoos, Mahometans or Philosophers.

P. 133.—*He that looks for heterodoxy, will be sure to find it.* He that looks for it in the Life of Abeillard, looks for trees in the forest. I have anxiously sought for orthodoxy in it, but the professors of it are throughout the objects of the author's aversion. He has less philanthropy for them, than for Jews, Gentoos, and Mahometans.

It is a trite observation, that disputes on religion are generally conducted with more acrimony and unyielding perseverance, than contests on any other object of human knowledge. Mr. Berington says, that *controversy must be a little animated*, (*Reflect. p. 99.*) and of course, while he writes with gall against the *overweening orthodox*, he will not expect that they dip their pens in milk. Why do not men attack and defend religion with the same temper, and even good humour, with which they can dispute upon matters of philosophy, arts, or history? Not merely because they conceive religion to be an object of higher excellence and importance; but because no religious controversy can exist, that does not wound the party, which happens to be wrong, in the passion dearest to his heart, intellectual pride. In disputes on science, no pretensions to infallibility are advanced; ingenuity and fancy have their full scope, the powers of the mind may play, till wearied with the sport they yield by voluntary submission, or convert their energy to some new pursuit. In religion, you quickly arrive at the point where reason is checked; she feels an insuperable barrier to her exertions, the objects slide from her grasp, and he, who is
best

best acquainted with the matter, appeals immediately to authority. His adversary, if he be a nervous philosopher, disdains the imperious summons, he spurns the idea of submitting to his equal, he pants *to range in freer fields, he throws his book from him in indignation, he accuses him of malevolence and overweening orthodoxy; he reproaches him with construing mistakes into monsters, deviations from common language into heretical innovations; whoever appeals to authority, will infallibly be upbraided with ignorance, superstition, enthusiasm, and intolerance.* (See *Life of Abeillard*, p. 133, 134, *et passim*.) If the acknowledged judges pronounce an authoritative sentence, the tolerant philosopher will tell them, *that they have been animated in their enquiries by overweening orthodoxy, and arrogantly mistake the base suggestions of their own minds, for the love of sacred truth.* (P. 135.) The obvious and simple mode of exculpating the accused party by making a public profession of faith, is disdained as a *puerile task*, and Abeillard is *disgraced and fallen*, as soon as he is required to recite the Athanasian Creed. (P. 145.) The man who considers this as an humiliating trial, must surely want the humility of the gospel, and may be suspected as well as Abeil-

lard (p. 155.) of loving himself better than he loves truth. At all events, we may conclude with Abeillard's historian, that the man, who writes thus, views the conduct of others, as it relates to himself, through so dark a medium, that he has not the power to form an equitable and candid judgment. Round his own person plays a bright and brilliant sunshine, which casts light and amiability on every thought, every design, every undertaking, every action. So he fancies. Such is Abeillard's historian. (Ibid.)

P. 156, 157.—The persecutions to which his (Abeillard's) doctrinal ideas exposed him give a strong portrait of the times; but he, who, with some attention, has observed the real character even of the present times, will be ready to acknowledge, that if they are less intolerant, it is not because either their principles or passions are different, but because they dare not, or are ashamed to profess them. The philosophy of a few, the christian moderation of others, the religious indifference of many, and the modish vices of more, have gained so much on the bigotry, the superstition, the false zeal, the fanaticism of the multitude, that he who dares to be intolerant is laughed at, and he, who would persecute, is ridiculed. Yet what are the points which could so warm the breasts of churchmen, and which in 1786, would
perhaps

perhaps communicate to the same order of men, an equal portion of holy fire, were the impediments removed, which I have mentioned? They regard not the important worship of our Maker, nor the great interests of religion, nor the good of society, nor moral worth, nor, &c. It has been said, with some semblance of truth, that the holy Founder of the christian system, therefore expressed certain doctrines in ambiguous or mysterious language, that men, who, he knew, from variety of character, could never adopt unity in belief, might not indeed be free to think as they pleased, (for his language is sufficiently perspicuous,) but that, when they differed from one another, they might find indulgence. If such was his intention, how much have we striven to counteract the wise arrangement? When our interest is engaged, or the business comes home to our own feelings, then, I conceive, we may be ardent but when the object constitutes a part of those essential attributes, which the Deity has pleased to conceal from us, in the dark abyss of his own infinitude; when he has not constituted us his delegates to represent his person, or to vindicate his rights, why are we arrogantly to erect a tribunal, and call our equals before it? He who has made us what we are would very willingly, I presume, dispense with the forwardness of our
zeal,

zeal, and be more satisfied, that we left the things above that administration, the wisdom and beneficence of which are best adapted to the important work.—*Quis est iste involvens sententias sermonibus imperitis?* Job 38. It is our philosopher sententiously arraigning the guardians of catholic faith as persecutors, and loudly asserting his claim to unlimited toleration of error. Alas! why may error be refuted in every other science, and in religion alone, to point it out, must be termed, *bigotry, superstition, false zeal and fanaticism?* The reason has been given; because in religion authority has a right to speak and to demand submission. When the pride of philosophy refuses it, religion answers, "Then you are not of mine. Behold my patent; it was signed in heaven; my decision is pronounced, it admits no reply. If you resist it, my apostles and evangelists will call you seducers and enemies of Christ. They will respect your temporal rights, they will not tolerate your errors. You will insult them as *bigotted, superstitious, fanatical and devoured with false zeal*; they will tolerate your outrages and pray for your conversion. Intolerant they will ever be of error, impatient of division, because unity constitutes the
very

very essence of their divine science, and he who alters the religion of Christ, divides Christ."

In fact, what does Mr. Berington mean? If he is a child of the catholic church, he cannot be ignorant that she is the depositary of the revelation of God, and that heaven and earth shall sooner pass, than she shall tolerate in silence the slightest alteration in her faith. Vainly does our philosopher define, that the sublime doctrines of the Trinity, which Abelard impugned, *regarded not the worship of our Creator, the great interests of religion, or moral worth*; the Man-God who revealed them, best knew their connexion with these great ends; and as long as religion shall continue to be a perfect holocaust of man to his Creator, so long will the church of Christ exact from her children, the perfect submission of their understanding to the incomprehensible truths of God, as well as the conformity of their wills and hearts to his moral precepts. For ever shall the church reprobate novelty of doctrine, because she is essentially intolerant of error, as God is incapable of change; and when Mr. Berington ridicules this as bigotry and decries it as persecution, he calumniates, he persecutes his mother. In the passage
now

now under consideration, he even joins his voice with the declared enemies of christianity; for when he vainly triumphs in the defeat of ecclesiastical intolerance he ascribes the victory to *the philosophy of a few, the religious indifference of many, and the modish vices of more.* True it is, he joins *christian moderation* to this conquering triumvirate; but it is one of those incoherent assemblages of beings, which never met but in Mr. Berington's head, and cannot be found but in books. Christian moderation does not make a common cause with *philosophy, religious indifference, and modish vice*; and while these three associates combine to revile the catholic church, *christian moderation* sits at her helm, it guides every sentence of her bishops, it edifies in their patience, it instructs in their example; they steadily anathematise error, and mildly invite their straying brethren to walk in the path of truth. The catholic church every where distinguishes the sin from the sinner, she reprobates the one, she admonishes, she exhorts, she seeks, she tolerates the other. The principles of her bishops are the same in every age, even by the confession of Mr. Berington, and when he falsely asserts, *that they dare not profess them*, his own conduct

conduct belies his words; for surely he would never have written two such peevish pages against an enemy, whom he really believed to be too cowardly to resist him. He thinks however, that modern churchmen would still *catch the holy fire, if the impediments*, which he has mentioned, *were removed*, and these are, *philosophy, indifference for religion, and modish vice*. Alas! can Mr. Berington think that God has made use of these three things as means to reform his church, to teach her the true spirit of toleration, to check the *overweening orthodoxy* of her bishops? The first of them, philosophy, takes the lead in this page, and while it allows *men to be ardent where their own interest is engaged*, it presumes to censure *the forwardness of their zeal*, when that of religion is concerned. These men must be bishops, because bishops were the persons who had censured Abeillard's doctrines, and indeed no other persons ever presumed to decide upon the rectitude of religious tenets. They then are blamed by Mr. Berington, *for erecting a tribunal and calling their equals before it, though God has not constituted them his delegates, and the objects of their judgment be impenetrable to human reason, and as remote, as earth is from heaven*. They are even accused of coun-

M

teracting,

teracting, by such conduct, *the wise arrangement of Jesus Christ*. What is this arrangement?

If we ask Mr. Berington's bishop, he will probably tell us, that this arrangement is written in the gospel, that it establishes him and his colleagues judges of revealed truths, that their tribunal has been open eighteen hundred years, that it has preserved the words of life unaltered, that the merit of believing them here in the enigma, must precede the happiness of seeing them hereafter in the blaze of revelation, that he who believes them shall be saved, he who disbelieves them, condemned. What is this arrangement?

Mr. Berington and philosophers tell us, that *the holy Founder of the christian system knowing that men never could adopt unity in belief* (alas, why then did Christ so earnestly recommend and pray for an impossibility?) *purposely expressed his doctrines in ambiguous or mysterious language*. If the design of Christ had been to puzzle and lead us into error, he would, by this *arrangement*, effectually have accomplished such a purpose, especially since, as we have seen, *he has constituted no delegates, no tribunal to expound the meaning of his ambiguous and mysterious oracles*. Every man then

then must have expounded them, as he pleased;—No, says the philosopher, even before he has closed his sentence, these *ambiguous* and *mysterious* words are *sufficiently perspicuous*; you are not therefore free to think as you please, but these *ambiguous, perspicuous, mysterious* words of Christ entitle you to *indulgence*, when you differ from other men. Glorious philosophy! It makes bold demands on our *christian moderation*, if it claims *indulgence* for this sentence. But ambiguity and mystery, he tells us, are the very grounds on which he claims it. We will then give it him, as soon as he can demonstrate the credibility of his *mysterious* arrangement, as well as we have demonstrated the divine mission of bishops, and in the mean time we must beg of Mr. Berington to *indulge* us, while on this point of *arrangement* we presume to *differ* from him and other philosophical men.

I say *other philosophical men*; not because professed philosophers often agree with one another in system or opinion, for mutual intolerance and incoherence of doctrine are the most decided features of their general character; but because in the present age invention is almost gruelled in its attempt to discover new sophisms, and the most forward

champions are often reduced to the pitiful shift of filching from their predecessors, whose doctrines they still profess to disavow. These plagiarisms are generally concealed beneath the variety of gaudy colours which rhetoric supplies; but when they are divested of their false garb, the fraud appears, and Mr. Berington stands suspected of copying Rousseau. I do not deny that a casual coincidence of sentiment may sometimes happen in two men, whose ruling passion is the lust of singularity, but I will here subjoin an extract from Rousseau to help my readers to judge, whether the passage cited from *the Life of Abeillard* at the head of this article, be really an original production, or whether the surviving spirit of Rousseau magnetised Mr. Berington's nerves, when he penned it. Thus then muses the philosopher of Geneva. Emil. p. 139. 140.

“ *With all this, the same Gospel abounds with incredible relations, with circumstances repugnant to reason, and which it is impossible for a man of sense either to conceive or admit. What is to be done amidst all these contradictions? Be modest and circumspect; regard in silence what cannot be either disproved or comprehended, and humble thyself before the supreme Being, who only knows the truth. Such is the involuntary scepticism*

in which I remain: this scepticism however is not painful to me, because it extends not to any essential point of practice; and as my mind is firmly settled regarding the principles of my duty, I serve God in the sincerity of my heart. In the meantime I seek not to know any thing more than what relates to my moral conduct; and as to those dogmas, which have no influence over the behaviour, and which many persons give themselves so much trouble about, I am not at all solicitous concerning them. I look upon, &c." It has been said, that great geniuses often meet. What is the involuntary scepticism of Rousseau, but a single instance of Mr. Berington's general proposition, *that men can never adopt unity of belief?* The only difference is, that Mr. Berington accounts for the impossibility on his favourite system of nerves, for *true it is*, he observes, *we do not organize ourselves, and happy are they, on whom nature smiled propitious in their birth.* (*Address to Diff. p. 32.*) What is the Genevan philosopher's acquiescence in his scepticism, *which is not painful to him*, but the sweet enjoyment of that indulgence, which Mr. Berington claims for all, who in articles of faith differ from the standard of truth? The remaining parts of the two passages are so

so very similar, that one may pass for an improved translation or paraphrase of the other: I need but add, that each is a laboured abridgment of the theological *musings* of the respective authors; and as that of Rousseau was intended for a *coup de grace* to the gospel, I must regret that a similarity, either casual or intentional, should be discovered, between the most inconsistent of infidels, and a priest, who professes to support the christian catholic cause.

P. 193.—The monastic life, instituted, as we have seen (p. 48.) to emulate *the perfection of angels, because our Saviour did not sufficiently depart from the common maxims and ways of society*, is in this page described to consist of *little actions and trifling incidents, viz. prayer, study, conversation, and retirement*; and it is added, *that amiable enthusiasm rather than divine grace, gives sweetness to them*. Excepting prayer, I have read of these things as constituting the envied happiness of philosophers. Probably this feature of similitude engaged Mr. Berington to give an exclusion to divine grace in the life of religious recluses, and to substitute amiable enthusiasm in its place. How powerful is the magic of philosophy! Elsewhere it couples enthusiasm with bigotry and super-

superstition, but can render it *amiable*, as soon as it is employed to exclude divine grace.

P. 272.—The accusers of Abeillard are here represented as fired with *imposing orthodoxy*, and adopting measures in support of it, which *religion, reason and honour must ever view with disgust*. Truly *overweening* is Mr. Berington's zeal to cure this *orthodox* malady of churchmen, which neither his own *christian moderation*, nor yet *philosophy*, nor *indifference to religion*, nor even *modish vice* have yet been able to *melt down into philanthropy*. The accusing bigots, whom he here undertakes to punish, are St. Bernard and William, the abbot of St. Thierry, the former of whom is first arraigned (p. 266.) for presuming to disapprove Abeillard's alteration of the Lord's prayer. It may however be imagined, that St. Bernard dreaded the progress of innovation, if it were tolerated in matters, which the church has subjected to her own regulation, though they do not perhaps immediately regard the integrity of faith. The order of the liturgy is of this nature, and though Abeillard and Mr. Berington think that *servile uniformity may generate disgust* (p. 268.) yet even
in

in the present age of religious freedom, no catholic priest can venture upon arbitrary changes in the public prayers, without incurring the imputation of rashness, and exposing himself to episcopal correction. In the long list of modern philosophers, who have directed their talents *to the melting of bigotry*, I can find but two, who have thought of mending the Lord's prayer, Mr. Berington, and Ricci late bishop of Pistoia. The latter re-produced Abeillard's *super substantial* bread, and what was the consequence? The good people of Pistoia conceived, that the bishop forbade them to ask for temporal blessings in prayer, they were scandalized, and they continued with more earnestness to beg their *daily* bread from God, as they had no hopes of obtaining any part of it from their bishop.

P. 276. 278.—*The abbot of Clairvaux... warmed by an impetuous zeal, (which in holy men is the more dangerous, because it is believed to be suggested by the Spirit of God,)... resolved that violence should try its efficacy... he uses intemperate language... and the same means of defamation.... Had Abeillard been guilty of more errors than were laid to his charge... still is the worst enemy of God or man to be treated with language*
so

so foul, so insulting, and so unchristian?

But Abeillard, in truth, was not guilty of a single error. St. Bernard, abbot of Clairvaux,

who closes the chain of ancient fathers, seems to have re-united the aggregate merits of them all. The sanctity of his life, the strength, the sweetness, the copiousness of his eloquence, his unbounded zeal, his labours for the purity of faith and reformation of manners, the prodigies by which heaven sanctioned his missions, have secured to him the veneration and love of seven ages; and while we admire others, the life and the writings of St. Bernard will ever excite in christians a peculiar affection for this amiable and wonderful man. In an age, which is called barbarous, though it produced St. Bernard, the melting pathos of his eloquence subdued the most obdurate sinners; for in spite of the licentiousness of the times, the chill of philosophy had not yet frozen the hearts of men into apathy and indifference to the sublimity of christian virtue, recommended by the splendor of uninterrupted prodigies. Seven ages were yet to pass, before the odious spirit of philosophy was to spit its venom at the most unsullied virtue, and to depreciate the devout, the pathetic,

N

the

the sweet St. Bernard into a defamer, a persecutor, an impostor. His steady opposition to error has merited him this abuse from Abeillard's historian, because even a flash of philosophy in a remote age, is a meteor which pleases more than the lamp of faith; and though it quickly vanished before the blaze reflected from St. Bernard, its glimmering light is reproduced to bewilder those, who chuse to be led astray; and St. Bernard is a fanatic, because the prototype of Mr. Berington must be a philosopher. St. Bernard had much experience of the passions which generally actuate schismatical innovators, and he adapted his opposition to the characters of the men whom he encountered. A considerable part of his life was spent in these contests, and he generally found them incorrigibly contumacious; he knew, that under the pretext of reforming doctrine, they harboured the most outrageous spirit of revolt, and it generally burst forth in massacres and plundering, in disavowing all authority, and murdering the persons who possessed it. Peter Bruys, Arnold of Brescia, Henry of Thoulouse, Tanchelm of Antwerp were equally enemies of church and of state, they were public foes of mankind, levelling
was

was their principle, sword and fire were the instruments of their apostleship. Bernard resisted them in all the power of sanctity and eloquence, heaven superadded signs; but Abeillard was a weak, timid, and conceited schoolman, and with him Bernard employed other weapons. Ravage and plunder entered not into the projects of a poor mutilated disputant, he would have been satisfied with the credit of scholastic victories, nor would St. Bernard have interrupted his petty triumphs, if bowing to the decisions of faith, he had confined his subtleties to the quibbles of dialect, and the vagaries of metaphysic. But giddy with vanity he would pry into the depth of the divine essence, he would dogmatize on the trinity, and St. Bernard, who knew the dangerous consequence of innovation, charitably intervened, to fetch down this measurer of majesty to his proper level, before he should be scorched by the glory of the divinity. *Qui scrutator est majestatis, opprimetur a gloria.* Mr. Berington's tenets were not yet known in the church, and St. Bernard believed, that *there are delegates constituted by God* to guard the purity of revelation, and to ascertain and preach what he has been pleased to reveal of

his effence; he knew that these *delegates* of heaven are the bishops of the church, and that the vain man had provoked him to appear before them. As he knew him to be untainted by the frantic spirit of other contemporary gossellers, he conceived that he might submit to a previous admonition, he kindly interposed it, and when it was rejected with insolence and pride, he unwillingly consigned the novel doctrines to the proper judges. Presuming that Abeillard would quietly submit to their decision, he declined the office of accuser, and only by compulsion appeared in the council of Sens. "The bishops," he modestly said, "were the acknowledged judges, and a poor monk was not wanting to enlighten them." The triumph of his eloquence was equal to the justice of his cause, and the vanity of Abeillard, who had anticipated the pleasure of foiling the abbot of Clairvaux in disputation, was properly and wholesomely corrected. He stood abashed and confounded, he was hushed, he could not answer *unum pro mille*, one word for a thousand. The doctrines were condemned, the author of them was silenced, and by the prudence, the charity, the zeal of St. Bernard, a schism was prevented, which, under

der other leaders, might have split the church and have desolated the state. Arnold of Brescia, the scholar of Abeillard, exhibited the direful effects of innovation managed by ardent and impetuous tempers; but happily for the age, his master was only a vain coward. After this detail, I leave my readers to form a judgment of the decency of Mr. Berington's assertion, (p. 278.) that *St. Bernard's conduct towards Abeillard, is not to be justified on any principles of morality or honour*, and the perusal of his letter to Innocent III. would enable them to determine, whether he deserves from the pen of a catholic priest, the character of a *foul, insulting and unchristian defamer*.

P. 278, 288.—*Abeillard, in truth, was not guilty of a single error..... In his works might be found uncommon language, and some extraordinary opinions; heterodoxy there was none.... Nothing is so easy as to descry errors where you wish to find them; and this will ever be in the works and opinions of those, who may only seem to dissent from the multitude. The guilt of Abeillard and the heterodoxy of Abeillard's doctrines are two things perfectly distinct. The latter is proved to demonstration by the assertions of St. Bernard, by the evidence of*
the

the fourteen propositions which Mr. Berington reports, (p. 288.) by the decision of the council of Sens, by Pope Innocent's confirmation of it, and to balance this authority, the simple assertion of Mr. Berington is opposed. The judges, he says (p. 284.) *were convinced from the authorities of the scriptures and ancient fathers, that these doctrines were false and heretical; their verdict was confirmed by the highest authority in the church, it has stood unimpeached for ages, and shall it be now rejected, because the imitator of Abeillard complains, that the orthodox will ever descry errors in the works and opinions of those who seem to dissent from the multitude?* St. Bernard denounced nothing but the errors of Abeillard, he demanded no personal chastisement for the author of them, nor was any inflicted. Possibly he was not guilty of any error. The guilt of error is interiour, and he could not be condemned of personal error, because he did not refuse submission to his judges. But his doctrines were erroneous; and while, by the first principle of catholicity, they could not be viewed with indifference, his person was spared, he was even treated with the most tolerant charity, by Peter the venerable, one of
the

the first churchmen of the age. Far am I from pronouncing that Abeillard, or Abeillard's historian are respectively guilty of error, because I know not their hearts. But I know from undoubted authority that the doctrines of the former were discordant from catholic truth, and though the writings of the latter appear to me to deviate still farther from the known rule of orthodoxy, yet I do not presume to pronounce it; I wait the decision of him, who is authorized to decide, and in the mean time I warn my brethren to beware of a man, who speaks a language which they never heard from their old masters in faith. This was the conduct of St. Bernard, and therefore Mr. Berington traduces him (p. 286.) as a malevolent declaimer, *aiming to vilify and render odious the name and principles of his hero.* He allows his zeal to have been *religious*, but then this is the most *imposing* of all things, *when once it has passed those limits, which reason, humanity, and the gospel have opposed to its baneful spread.* We have seen, (p. 6.) that Mr. Berington treats as *bigotry* the religious zeal, which attempts to give *a spread to catholic religion.* He improves as he advances, and he here stigmatizes *religious*
zeal

zeal as a baneful evil, the spread of which reason, humanity and gospel concur to oppose. (p. 287.) St. Bernard's religious zeal endeavoured to stop the spread of false doctrine; in this he was intolerant, because the gospel is so. Mr. Berington is yet to shew us the limits, which the gospel prescribes to this religious zeal.

P. 287.—How arbitrary are such proceedings! Mr. Berington here allows, that the Roman pontiff might condemn errors which had been previously condemned by a council; and in the same sentence he calls this condemnation *ecclesiastical despotism*. What mercy may a bishop expect, who should censure any of Mr. Berington's doctrines? What proof is there that the pope had not seen the writings of Abeillard which he censured? Undoubtedly he knew the purport of them, and to confirm the sentence of a council is a regular ecclesiastical procedure; but because it censured a favorite, it is stiled *ecclesiastical despotism*.

P. 309. &c.—The history of the excesses of Arnold of Brescia justifies St. Bernard's opposition to his master Abeillard; and yet the daring spirit of that ancient leveller excites a
plea=

pleasing admiration in Mr. Berington, while he considers the power of the fovereign pontiffs which that demagogue insulted, as founded in usurpation and abuse. He laments that historians have drawn the character of this man in black colours; and because his mind, like Arnold's, expands at the idea of humbling the pride of popes, he imputes the concurrent testimony of historians *to party, bigoted zeal and enthusiasm*, and at once pronounces Arnold's *character of mind to have been disinterested, generous, and benevolent*. On the same principle the abominations of Tanchelm of Antwerp are attributed to the prejudice of orthodox defamers, because, according to Mr. Berington, (p. 311.) it is more probable that the orthodox should be slanderers, than that fanatics and levellers should be criminals. In this same page we are informed, that Tanchelm assumed an equality to Jesus Christ. It is natural, at least for christians, to suspect a man, who can proceed to such a strain of blasphemous impiety; and unless Mr. Berington's spite against the orthodox were indeed exuberant, he would surely have had the judgment to reserve his sarcasms against them to some other occasion. It was not wonderful,

O

that

that a man of Tanchelm's character should end by a violent death, though religion has always condemned the unauthorised destroyers of even the most outrageous miscreants. But because the murderer of Tanchelm was a priest, he is sarcastically stiled *good*, to intimate, that orthodox priests regard homicide as lawful, when it can deliver them from their opposers.

P. 313. 314. &c.—Mr. Berington extenuates the crimes of these wild reformers from the consideration, *that their leading object was to insult and vilify the priesthood, whose zeal had unsheathed the magistrates' sword against them,* and this, he thinks, explains, why *they attacked with peculiar virulence the administration and efficacy of the sacraments, the ceremonies of the church, prayers for the living and the dead, the order of priesthood, the Lord's supper, and the authority of the first pastors of the church.* All intolerance, in Mr. Berington's system, is *unchristian*; it is therefore reasonable to depreciate the priests, whose *unchristian* zeal withstood the progress of these reformers, and while their excesses are imputed to the flanders of the orthodox, their clerical opponents are described as men *corrupted by simony and debased by concubinage, by*
whose

whose fault *the momentous truths of religion and morality were sunk in idle ceremony and vile superstition.* They were *proud and useless ministers*, and the only alledged proof of the justice of this description, is, that they had not yet adopted Mr. Berington's system of universal toleration, and that they conceived it a duty to resist reformers, who *with peculiar virulence attacked the spiritual authority of the church, her sacraments, her practices, her prayers, her temples, her altars, who tortured, and by threats and blows forced her ministers (debased by concubinage) to take wives or to perish in dungeons.* The foremost and most successful of these *intolerant, proud and useless ministers* was St. Bernard, and while others are accommodated with one general character of simony, concubinage, pride and inutility, the Abbot of Clairvaux is stigmatized with *peculiar virulence*, his intolerance, his malice, his spite, his jealousy, his ignorance, his enthusiasm, his intemperance, his unchristian language glow through an hundred pages, and every where *disgust* Mr. Berington's *honour, reason, and religion.* (p. 272.) Mr. Berington may fancy that he has painted the reformers of the eleventh century and the opposers of these reformers; he has, without

knowing it, much more successfully delineated himself. Modern bishops must not expect a supporter of their authority, nor modern catholics of their religion, in a man, who, had he lived in the eleventh age, might have sided with the *disinterested generous and benevolent* Arnolds, Tanchelms and Bruys, against the bishops of the church, and their *unchristian* champion St. Bernard.

P. 351.—*Rome was much agitated by the preaching of Arnold of Brescia.... The popes were often obliged to retire from Rome. It was not at once that the people could be induced to submit to their unnatural jurisdiction, &c.* This Arnold of Brescia is a special favorite with Mr. Berington. He was a scholar of Abeillard, and he directed all his *generous and disinterested* efforts to pull down the pope. He was the Kniperdolling, the John Knox, the George Gordon of his age. Mr. Berington calls the pope's jurisdiction *unnatural*. If he speaks of his spiritual jurisdiction, it was not indeed *natural*; it was *supernatural*, derived from heaven and divine. If he means it of his temporal dominion within his own states, it was surely natural, that the people should submit to a government, the duration of which
was

was measured by ages, of which no abuse is produced, to justify a revolution, or to excuse the crime of Arnold from *unnatural* rebellion. Sober men will admit the pope's temporal dominion in the ecclesiastical state to be righteous, as founded on donation, or purchase, and the voluntary submission of the people. Every argument that may be thought to infringe it, will weaken the foundations of every other monarchy in christendom. Mr. Berington flaming with the true Gallic spirit, decides, *that the insignia of worldly grandeur belong not to the Roman pontiff, that it was the interest of the European princes to espouse the cause of his dear Arnold; and he complains, that these very princes and even the people of Rome, were themselves the greatest support of the pope's unchristian power, as soon as the paroxysm of good sense, which excited Arnold's rebellion, was over.* In the very next sentence, by a strange paroxysm in Mr. Berington's nerves, this *good sense*, which engaged them to oppose papal power, is declared to have been *passion and testiness of humour rather than conviction of its inexpediency; and in spite of their good sense they remained unconvinced of its inexpediency, because they were ignorant of their*
own

own rights, uninformed of the real principles of christianity, and were besides *so basely superstitious*, that the mere threat of excommunication disarmed their justest fury, and reduced them to *submissive penitence*. If Mr. Berington had been born to enlighten the eleventh age, he would have kept alive in a perpetual glow the good sense of passion, testiness and just fury, which then only appeared in paroxysms, and he would have effected it by demonstrating, that the spiritual jurisdiction and temporal dominion of the sovereign of Rome are equally *unchristian*, and that it is base superstition to dread excommunication, when denounced against murderers of priests and despoilers of altars and churches, Had he illustrated remote ages, little would have been left for the modern Arnolds of the Gallic assembly, who having renounced the principle of conquest, have yet had the good sense to reserve their passion, testiness of humour, and just fury, to tear from the Pope his *unchristian insignia of worldly grandeur* at Avignon, where in the murder of priests, the plundering of churches, the massacre of faithful subjects, and the transferring of dominion they have atchieved every thing, that Mr. Berington regrets to have been left
undone

undone by their predecessors in the eleventh century. He has however the glory of having taken the lead of the reformers at Avignon, in laying down the true christian catholic principles of due submission to spiritual and temporal power; he has only to regret, that the narrow-minded priests of Great Britain, himself excepted, will, to a man, disavow his great principle, *that the government which is best inclined to give us protection, has the only right to demand our allegiance.* (*State and Behav. p. 43.*) Courage Mr. Berington; you have told us, that in the business of reformation, *opposition should give a spring to your exertions.* (*Reflect. p. 21.*)

P. 352.—This curious page contains a flattering commendation of the French nation, because they despised the behaviour of the Pope, whom Arnold drove from his capital, and *pitied the errors into which the false maxims of his court had impelled him, nay even applauded the opposition of his enemies.* The only *false maxims* of the Pope which Mr. Berington exhibits, are, the maintaining of established sovereignty, and the excommunicating outrageous murderers and levellers; and the only proof which he alledges that the
French

French condemned them, is, that they gave a secure asylum to the exiled pontiff, and that on every occasion they stood foremost to protect the persons, to obey the instructions, and to support, at their own expence, the splendour of the popes of Rome. Ordinary readers, untinged with philosophy, will be apt to conclude from these proofs, that the French, in that age, rather condemned the Beringtonian principle of divesting popes of their power, that they had not yet found out that this power was *unchristian*, or that the *fury* of the Arnoldists *was just*. If Mr. Berington had wished to shew that the French conceived the Pope to be injured by his friend Arnold, what other proof could he have brought? His logic is as sound as his loyalty.

P. 348.—*That being, indubitably, is the most perfect, which answers best to the designs of its creation. Why, or for what end, we were made, is a point, not so easily perhaps to be decided.* Mr. Berington, who has been so long undermining our catechism, here subverts one of the first principles and earliest documents which it conveys. He informs us in direct terms, that it is not easy to know, why and for what end we are created. To ordinary christians,

tians, untutored in philosophy, the concealment of this great purpose must appear inconsistent with the bounty of the Creator, who has enjoined us so many moral duties, and it must of course slacken the ardour of our obedience, whenever they happen to clash with our inclinations, interests or passions. Few men will labour through painful exertions of virtue, if, ignorant of the end and purpose of them, they cannot discern Hope ready to reward their toils. But as we conceive moral, and even christian virtues to be of some avail, we beg leave to express our theological intolerance of Mr. Berington's doctrine on this point, and to be allowed the old belief of our catechism, that *we are created to know, love, and serve God in this world, and to be happy with him for ever in the next.*

P. 69.—It is well for us, that Mr. Berington, in his Essay on Sunday Schools, p. 34. has not reprobated this document of our catechism as *incoherent, undefined, and productive of confusion of ideas, and instability of belief*, as much as that other, which informs the child, that *his soul is like to God, because it is a spirit endowed with understanding and free-will, and is immortal.*

Mr. Berington's reasoning and inferences are admirable. Because he has forgotten his catechism, and cannot determine *why or for what end he was made*, he concludes that *he is free to chuse his own state of life*, and that, *though the life of recluses be selfish, yet a few of them may be allowed*, for this good reason, *because there is so little real virtue among those, who talk most of philanthropy and social kindness.* (P. 348.) I believe Mr. Berington would have been free to chuse his state of life, even though he had chanced to know the end of his creation. If religious recluses were ignorant of it, they would indeed have little reason to forego the comforts and prospects of social life; though I must here acknowledge, that the company and discourse of those men, who talk much of *philanthropy*, is peculiarly disgusting, and is alone almost enough to drive one from society. But whether our recluses retire into solitude, to practise evangelical counsels, or merely to avoid the company of philanthropists, Mr. Berington would still leave *the doors of their convents open, because an improper use is often made of their locks and bars; but he would not compel any to go out, who preferred the retirement of a cloister, to the wide expanse of heaven.* (Ibid.) This indeed

indeed is kind, but Mr. Berington is not called to frame statutes for nuns, and his reform will hardly be engrafted upon any monastic rule. Abbesses, who have studied his favorite work, and recollect the adventures of Father Abeillard and Mother Heloisa in the refectory at Argenteuil, (p. 455.) may be surprised to see Mr. Berington appear in public in such company, but they will not surrender to him their locks, their bolts and their bars. If they are useless for the confining of nuns, they are of importance for the excluding of Abeillards from their refectories and cells. They may even be serviceable to sequester Heloisas during *some years of holy retirement*, after which, Mr. Berington may call them forth to exercise *missionary powers, in the wide expanse of heaven*, (*State and Behav. p. 182.*) especially if their Abeillards have previously instructed them in the *valuable rights of missionaries*, and the *jurisdiction which they have independent of the See of Rome*, (*ibid. p. 151.*) and of course much above the reach of episcopal authority. Mr. Berington is a tolerant philosopher; he will not be angry that I tell him my opinion.

P. 367.—*The account of the miracles which he (St. Bernard) is said to have worked is*

truly astonishing . . . I cannot persuade myself to believe, that heaven could have so manifestly interfered to promote a scheme at once so extravagant in itself, and which was to end so disastrously. Bernard, religious, honest, conscientious, as he was, could not possibly have engaged in a settled plan of deception. I would rather think, he was himself imposed on; and that these extraordinary facts were really no more than the common effects of a heated imagination, aided by ignorance and enthusiasm. Whoever reads Mr. Berington, must not startle at contradictions. The man, who has abandoned sound principles, never yet assumed others, that were consistent. Mr. Berington affects the popular credit of mocking at popish miracles, and this vulgar topic helps him to depreciate the great St. Bernard, whom the stream of history has brought down to us, as the thaumaturge of his age. His narration presents the saint as a crafty impostor, adapting his tricks to the character of the fools, whom he wished to cheat; and observing, that eloquence little moved the cool and phlegmatic Germans, he found that other means must be used, and he resolved to address them with signs and wonders. (P. 366.) The choice of the means is still supposed to remain with the saint, and his discretionary use

use of miracles must leave with the reader a strong persuasion of juggling, mummary, and deception. No other idea will be formed of a man, whose conduct has been already pronounced inexcusable *on any principles of honour or morality*; (p. 278.) and if Bernard in this page be acknowledged to be *honest, conscientious, and incapable of engaging in a settled plan of deception*, it is but one of Mr. Berington's usual inconsistencies, which affords him an opportunity of explaining the saints' recorded prodigies on the consistent principles of modern philosophy. Though St. Bernard be evidently held forth as a wonder-monger, and *his conduct be unjustifiable on principles of honour and morality*, yet because he is *religious, honest and conscientious*, Mr. Berington decides, that his supposed miracles were *the common effects of a heated imagination, aided by ignorance and enthusiasm*. Are instantaneous cures of desperate illnesses the *common* effects of heated imaginations and ignorance? If a heated imagination could alone do the work, I know to whom the crowd of patients would resort. It would have been more plausible to impute the supposed prodigies to the imposture of Bernard's historians; but Mr. Berington would then have lost the credit of explaining them,

them, by making St. Bernard *an ignorant and hot-headed enthusiast*. The miracles are certainly imaginary, because, says the philosopher, heaven could not interfere to promote a scheme, (the crusade) *which was extravagant in itself, and was to end disastrously*. Why was the scheme extravagant? Mr. Berington has told us, that the first crusade was planned on principles of deep-sighted policy, (p. 42.) Is Mr. Berington acquainted with all the views religious and political, of those who undertook it? Does he know the final causes, for which God permitted it? Is he sure, that these causes were such, as must exclude the miraculous intervention of heaven, to forward the plan? Could not God grant miracles to support a cause, which was to fail of the primary end, which man proposed? Did not God, by a miraculous voice, call forth the bands of Israel to fight against Benjamin, by whom they were thrice discomfited? Might not an expedition, sanctioned by miracles, fail, through the faults of individuals, as Josuah's war against Hai was unsuccessful through the single crime of one man? Philosophers are not the counsellors of the Almighty, to determine when and why he shall derogate from nature's laws. Were they not continually

continually inverted in Israel by the Redeemer and his apostles, to convince the Jews of the divinity of the Son of God, which they still refused to adore, with the obstinacy of modern sectaries, whom Mr. Berington calls *wise*?

Mysteries and miracles are the terror of philosophers. At no period were miracles *more frequent*, than during the life of our Redeemer and of his apostles; and Mr. Berington inform us (p. 185.) that *ignorance, superstition, bigotry, and enthusiasm* most clearly attended the progress of miraculous operations, through that series of years, when their appearance was thought to be most frequent. He adds, that they have ceased to happen, since the clouds of ignorance have (been) dispersed, and religion has been purified from the base alloy of human opinions. The variety of sects and doctrines, which exists, seems to prove, that religion is even now allayed with human opinions; and the indiscriminate imputation of ignorance to past ages, does not perhaps so much prove the superior knowledge, as the philosophical vanity of our own. Our philosopher in the height of his science, is confident, that, if God had really indulged miracles to the cloudy ages, which he contemns, he would
not

not now withhold them from these lightfome days, *when mankind is best able to appreciate his systems, and most disposed to honour them.* (Ibid.) With what face can Mr. Berington assert this disposition *to honour modern miracles* in philosophers, who deride all those which are attested by antiquity? Does not Rousseau declare, that he would not have believed the resurrection of Lazarus, if he had seen him start from his grave? Is there a miracle of ancient ages, which, if renewed in our own, Mr. Berington would not attribute to the remnants of *unmelted bigotry and narrow fancies*, with as much plausibility, as he now undervalues the testimony, which the eleventh age has given to the wonderful works of St. Bernard? In the language of Dr. Square*, he talks wisely of *the eternal fitness of things*, and establishes himself judge of the *crisis, when a subversion of the divine harmony of system shall intervene.* (P. 184.) He cannot discover this crisis in the miracles of what he is pleased to call the *dark ages*; and because God grants few miracles to modern pride, which deems itself *best able to appreciate his systems*, he concludes that the humble St. Bernard could not

* Preceptor to Tom Jones.

be more favoured, and that his miracles were *the common effects of a heated imagination, aided by ignorance and enthusiasm.*

Miracles, says Mr. Berington, have ceased to happen; but does he assign the true cause? They are, undoubtedly, more rare than in days of old, and the reproach may stand against our philosophic age, that unless they see signs and prodigies, they will not believe. They have Moses and the prophets; but if, with Mr. Berington, they deny the constituted delegates of God, (p. 157.) neither would they believe St. Bernard, if he should return to life with the miraculous powers, which astonished the eleventh century. Why are miracles become so rare? Jesus went to Nazareth, and he wrought not many miracles there, because of their unbelief; Mat. xiii. 58. or, as another evangelist tells it, in terms still more expressive, he could not do any miracles there, only that he cured a few that were sick, Mark vi. 5. as if his omnipotence had found an obstacle in their haughty incredulity. It would seem, that these cures, in small number, are the only extraordinary signs, that God grants to the arrogant incredulity, which infects the present age. Look round the church, you may still find a few invalids re-established; other mi-

acles are denied, as the prodigy of descending from the cross was refused to the haughty Pharisees and Scribes, who, after a series of wonders and verified predictions, presumed to fix upon that, as the test of their submission. But Jesus expired, and left them reviling the miracles, which they had heard and seen, and demanding another, which they would equally have disbelieved. Had he descended from his cross, they would have talked of forcery, or perhaps of *animal magnetism*, or of some fly art of *resuscitating dying persons*, both which Mr. Berington compares, or prefers to the attested miracles of St. Bernard. (P. 185.)

I trust that Mr. Berington will not here tell me, that I compare the miracles of St. Bernard with those of our Redeemer. I mean only to compare the attacks which have been made upon both, by their respective enemies. In fact Mr. Berington seems to have done little more, than to pick up the blunted weapons of Rousseau; and though I will not again soil my page with the sophisms of that unbeliever, whoever chuses to confront Mr. Berington's reasonings, on this subject, with *p. 109 & sqq.* of *Emilius* (Edit. Lond. 1763) will easily discover a similarity between

between

between the two philosophers, that can hardly be called accidental.

But what is the general sentiment of Catholics on this subject of miracles, so favorite a topic with their philosophical enemies? They believe the prophecy, by which Christ foretold, that his faithful followers should do works even greater than his own, John xiv. 12. ; they view with disgust the laboured affectation of philosophers to overturn the credit of all recorded prodigies ; they think that the authenticity of any individual miracle must depend upon the external motives of credibility, which attend it ; and when these are unexceptionable, they will believe the wonder, though perhaps they cannot discover the particular final cause, for which it is permitted. When I read of a miracle, the strangeness of the fact is not the object of my discussion ; I study the proofs which are offered, and if these satisfy me, I know that one miracle is as easy to omnipotence as another. If the history of the adventures of Tobias were divested of all its motives of credibility, and supposed to have been first related by the author of the Golden Legend, it would appear incredible, though we now revere it as divinely true. With equal respect I read the

history of a troop of devils entering into a herd of swine and hurrying them into the sea, though I know as little of the final cause of this prodigy, as Mr. Berington knows of the cause for which the miracles attributed to St. Bernard were permitted; but if upon examination I shall find these prodigies credibly attested, I will not reason so pitifully as to reject them, because they are miracles; much less will I call the saint an *ignorant enthusiast*, because Mr. Berington thinks the second crusade an *extravagant* project, or because it ended in disaster.

I am tired of Abeillard; my readers may be tired of me. It is time to part. Enough has been said to create a mistrust of the public invitation, which Mr. Berington holds out to us, to *resist* the spiritual government of our venerable senior bishop. If this daring measure be impartially considered with reference to the principles and doctrines, which have been here reviewed, it surely cannot be, that any catholic clergyman will countenance it with his approbation: may not even a well grounded hope be indulged, that when the few reverend gentlemen, who have lent their names to Mr. Berington, shall come to consider *the eternal fitness of things and the divine harmony*

harmony of system, they will no longer submit to be dandled by a philosopher, whom the weakest of them would easily overthrow? However incompatible with catholic principles his doctrines may appear, he will probably tell us, that, like Abeillard, *he is not guilty of a single error.* (P. 278.) I am willing to admit the excuse, because guilt in this matter can be ascertained only by resistance to lawful authority, and Mr. Berington may possibly detest as sincerely, as I do, the errors which disfigure his works. They are not however the less contagious on this account, and I trust, that when lawful authority shall require it, he will edify us by a public retraction of whatever his bishop may judge to be offensive to the faith, the piety, and the loyalty of his catholic brethren. To pronounce judgment on these matters is the undoubted right of his bishop, and when He is named, I can only repeat the words, which St. Bernard wrote to Pope Innocent on the errors of Abeillard, *sufficere scripta ejus ad accusandum eum, nec meâ referre sed episcoporum, quorum est ministerii de dogmatibus judicare**. However much modern prelates edify the church by

* S. Bern. ep. ad Innoc. de error. P. Abbaill.

forbearing to display the ancient severity of censures, they cease not to assume the pastoral language of primitive times, by warning the faithful, whenever any attempt is made to spread the contagion of new doctrines. When they point out the danger, we cling around them, we tolerate the authors of innovation, but we reject and avoid their principles. The declaration of the first See in the late Briefs of Pius VI has at once reunited the venerable bishops of France, and they have answered their chief pastor, as the ancient bishops of Gaul wrote to St. Leo, that his letter to Flavian against the errors of Eutyches had filled their churches with joy, and enabled each one to declare his faith with freedom and confidence; . . . *Fure lætantur . . . datamque sibi occasionem gaudent, quâ libere et fiducialiter . . . eloquantur, et asserat unusquisque quod credit* *. On the other hand St. Bernard writing to Pope Innocent on the heretical doctrines of Abeillard, asserts, that this innovator grew daring, because his book was not discountenanced at Rome, and he urges the condemnation of it, because the author drew many after him and found persons who believed and

* Labbe, t. 4. col. 378.

abetted his erroneous tenets. *Hæc gloriatio hominis illius, quod liber suus in curia Romana habet, ubi caput reclinet Quia ergo ille multitudinem trahit post se, et populum, qui sibi credat, habet, necesse est, ut huic contagio celeri remedio occurratis**. In the case of Abeillard's historian, to use his own words, *I see sufficient motives for not referring the cause to the Roman court, and it is moreover my opinion, that denunciations and appeals should not take that direction, unless in cases of extreme necessity*†. In the present instance, the word of his own bishop is abundantly sufficient to redress the mischief, and to Him with confidence I address the earnest entreaty, which St. Bernard preferred to Pope Innocent in the cause of Abeillard, *Capite nobis, pater amantissime, vulpes quæ demoliuntur vineam domini, donec parvulæ sunt; quamquam non jam parvulæ, nec pauculæ, sed certe grandiusculæ et multæ sunt*‡. With this confidence and in this conviction, I denounce to the right reverend Father in God, Thomas, Bishop of Acon, and Apostolical Vicar in the midland district, the following works and propositions extracted from

* Ep. 191.

† Appeal to, &c. p. 19.

‡ Ad Innoc. ubi supra.

them,

them, as grievously suspected of being severally and respectively unsound in faith, injurious to the spiritual supremacy of the Head of the church and to the spiritual authority and jurisdiction of bishops, subversive of the principles of our allegiance to his Majesty and our country, hurtful to ecclesiastical discipline, disrespectful to the holy father and doctor of the church St. Bernard, favouring novelty, scandalous, and offensive of pious ears, viz.

“The State and Behaviour of English Catholics, from the Reformation to the year 1780. With a view of their present number, wealth, character, &c. In two parts. London: Printed for R. Faulder, New-Bond Street, M,DCC,LXXX.”

“Reflections addressed to the Rev. John Hawkins. By the Rev. Joseph Berington. Birmingham: Printed by Mr. Swinney, M,DCC,LXXXV.”

“The History of the Lives of Abeillard and Heloisa; comprising a period of eighty four years, from 1079 to 1163: with their genuine letters from the collection of Amboise. By the Rev. Joseph Berington. Birmingham: Printed by M. Swinney, M,DCC,LXXXVII.”

“An

"An Address to the catholic clergy of England, by their brethren of the county of Stafford. Printed by Swinney and Walker. M,DCC,XCII."

"An Appeal to the catholics of England, by the catholic clergy of the county of Stafford. Wolverhampton. Printed by J. Smart, M,DCC,XCII."

And especially the following propositions, extracted from the mentioned works, because *grandiusculæ sunt*.

1. "I am not ashamed to say, that the government, which is best inclined to give us protection, has the only right to demand our allegiance." *State and Behaviour of English Catholics, p. 43.*

2. "These connexions with France were of the most fatal tendency, and the royal brothers, with all their ministers, deserved to lose their heads." *Ibid. p. 57.*

3. "We maintain, that each pastor in his parish, each bishop in his diocese, each metropolitan in his province, and each patriarch in his nation, is possessed of a proper and essential jurisdiction, wholly uncontrollable by, and independent of, the see of Rome." *Ibid. pages 153, 154.*

4. " I cannot say, whether it would be better, that this discipline (ecclesiastical celibacy) of our church were repealed: perhaps it might." *Reflections to the Rev. F. Hawkins, p. 8.*

5. " I am an enemy to church-establishments.... their foil, I fear, is not favourable to the growth of truth." *Ibid. p. 26.*

6. " What liberty of discussion, or, if you will, of doubting, does any christian possess, that we have not ?" *Ibid. p. 31.*

7. " The God that made me, has given me something, which *perhaps* he has not given to the ox or the elephant, and this man calls *reason*." *Ibid. p. 33.*

8. " What very extraordinary co-operation (of the divine spirit) is required, that men, habituated to the concerns of religion, should be able to declare, what doctrine they were taught, and what they then believe?— And this is that wondrous *infallibility*, about which reams of paper have been written, that would more than cover the whole surface of the globe!" *Ibid. p. 68.*

9. " He (the Pope) has indeed his *prerogative*, but we have our privileges, and are independent on him, excepting where it has pleased

pleased the community, for the sake of unity and good order, to surrender into his hands a limited superintendence." *Ibid.* p. 69.

10. "And he (Abeillard) dares to give them (the ancient philosophers) a seat of happiness in those regions, to which, some Christians, in too vain a partiality, pretend an exclusive right." *History of the Lives of Abeillard and Heloisa*, p. 131.

11. "View them (the doctrines on the Trinity) abstractedly, as they are generally considered, and it will be found, that they regard not the important worship of our Maker, nor the great interests of religion, nor the good of society, nor our own improvement in virtue, justice and piety. *Ibid.* p. 156.

12. "When he (the Deity) has not constituted us his delegates, to represent his person, or to vindicate his rights; why are we arrogantly to erect a tribunal, and call our equals before it? He who has made us what we are, would very willingly, I presume, dispense with the forwardness of our zeal, and be more satisfied, that we lived as men, in the improvement of our own natures, and left the things above to that administration, the wis-

dom and beneficence of which are best adapted to the important work. *Ibid.* p. 157.

13. "The same means of defamation he (St. Bernard) used at home, decrying the principles and person of Abeillard, and holding up both to the ridicule and detestation of the whole French church. Upon what principles of morality or honour this conduct of Bernard can be justified, I know not. Had Abeillard been guilty of more errors than were laid to his charge, and had his behaviour been reprehensible, as he described it; still is the worst enemy of God or man to be treated with language so foul, so insulting, and so unchristian? But Abeillard, in truth, was not guilty of a single error." *Ibid.* p. 278.

14. "Thus did Bernard, true to his own character and to the views of the assembly (the council of Sens) aim to vilify and render odious to the Roman court the name and principles of the man. (Abeillard.) So intolerant and so imposing even on the best minds, is religious zeal, when once it has passed those limits, which reason, humanity, and

and the gospel have opposed to its baneful spread." *Ibid.* pages 286. 287.

15. " Why or for what end we were made, is a point, not so easily perhaps to be decided." *Ibid.* p. 348.

16. " We invite you (the catholic clergy of England) to a temperate, a regular, a christian resistance. (to a bishop.) *Address to the catholic clergy.* p. 23.

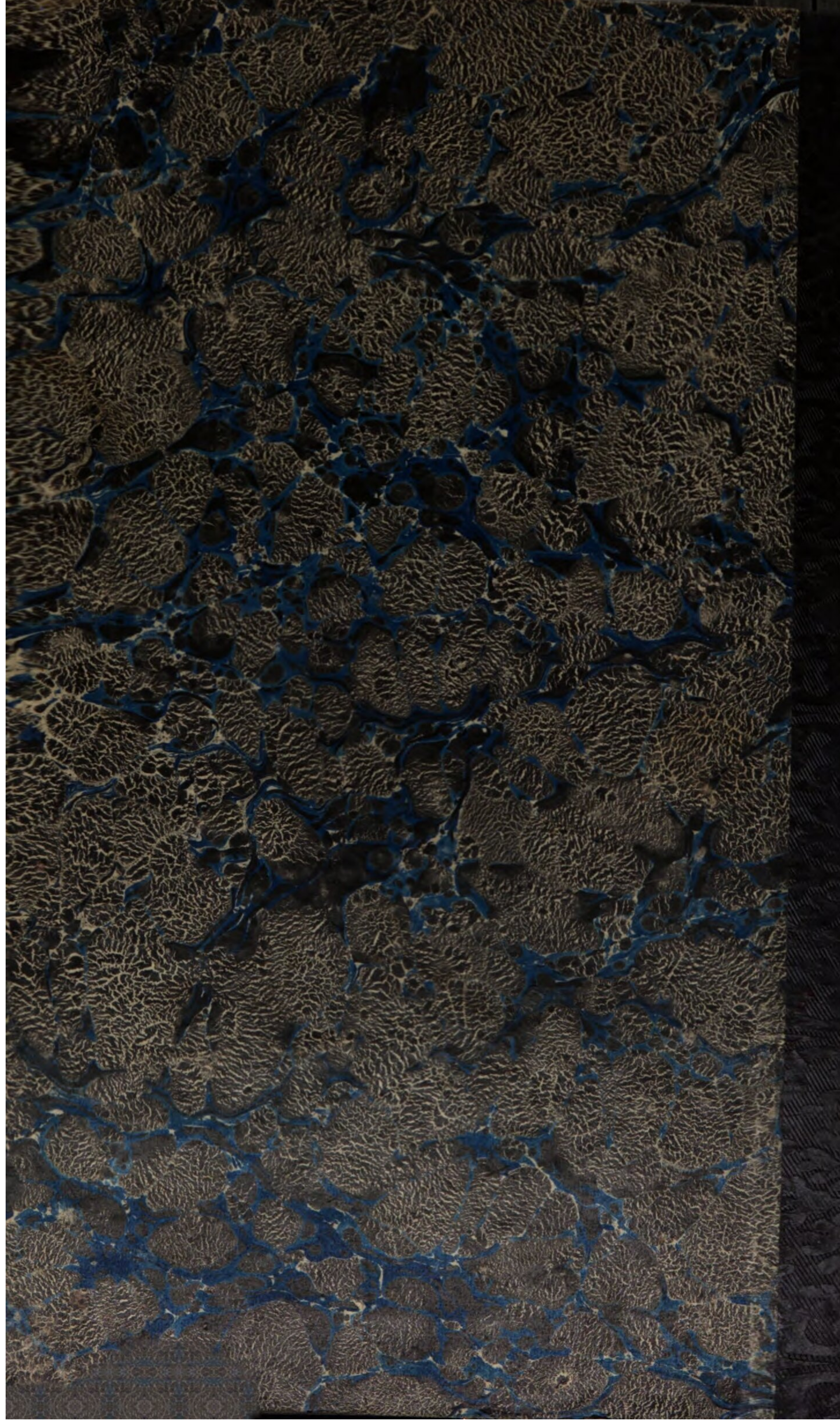
17. " Of this church we believe the bishop of Rome to be the *head*.... supreme in *discipline* by ecclesiastical institution." *Appeal to the catholics of England.* p. 22.

FINIS.

and the gospel have operated in its midst
throughout the ages. 188. 189.
19. "We are not for what end we are
in a point not so easily perhaps to be
decided." 190. 191.
20. "We invite you (the catholic clergy
of England) to a temporary, a regular, a con-
stant assistance. (to a bishop.) Address to the
catholic clergy. p. 23.
21. "Of this church we believe the
bishop of Rome to be the head... because
in scripture he is called the chief
stone of the building of England."

21 X





Plowden, Charles

Remarks on the Writings of the Rev. Joseph Berington, adressed to the
Catholic Clergy of England

London 1792

Polem. 2150 g

urn:nbn:de:bvb:12-bsb10775724-0